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The Wilkin Lectures, 1928. First Series
Wesley Foundation University of Illinois

THEM HE ALSO CALLED

By

WILLIAM FRASER McDOWELL
One of the Bishops of the Methodist Episcopal Church

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TO THE MEMORY OF

WILLARD N. TOBIE

BUILDER OF TRINITY AT URBANA

AND TO

JAMES CHAMBERLAIN BAKER

FOUNDER OF THE WESLEY FOUNDATION AT THE

UNIVERSITY OF ILLINOIS

GOOD MINISTERS OF JESUS CHRIST

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THE WILKIN LECTURES

THE Wilkin Lectureship of the Wesley Foundation at the University of Illinois, Urbana, Illinois, is made possible by the gift of approximately $25,000 from the Rev. M. P. Wilkin and his wife, Jennie Wilkin.

Mr. Wilkin was an honored retired member of the Illinois Conference of the Methodist Episcopal Church. His active ministry covered a period of thirty-eight years. He joined the Southern Illinois Conference in 1871 and transferred to the Illinois Conference in 1882.

During the seventeen years of Mr. Wilkin's superannuation he and Mrs. Wilkin lived at Urbana, Illinois. They saw the beginning of the Wesley Foundation and were profoundly interested in its growing strength and usefulness.

The Inaugural Wilkin Lecture was given in Henderson Hall, February 27, 1927, by Bishop Edwin Holt Hughes, under the title "Christ and the Intellectual Life."

The first series of lectures was given by Bishop William Fraser McDowell, in February, 1928, on the subject "Them He Also Called."

PREFACE

THE first course of lectures on the Wilkin Foundation is herewith presented to the larger public. I count it a high honor to have had the privilege of giving this first series of studies. I knew Mr. and Mrs. Wilkin and saw with delight their interest in the Wesley Foundation at the University of Illinois. I knew and loved the Rev. Willard N. Tobie, the brave builder of the new Trinity at Urbana. The first time I presided at the Illinois Conference in 1907, under the wise advice of the cabinet I appointed James Chamberlain Baker to the pastorate of Trinity, an appointment which continued until his election as a bishop in May, 1928. During that pastorate the Wesley Foundation was organized and began its notable work. All of this it was my privilege to see, part of it was my joy to do.

These studies speak for themselves as to purpose and meaning. They are an effort to indicate by suggestion and illustration the ranges and types of men Jesus calls to his assistance in the building of his kingdom on earth, and to point out a short list of the many occupations which must be regarded as having a holy ministry to the world. They also attempt to suggest the spirit that must be in all service. There is a tendency in all occupations to become pro-

fessionalized. It affects them all, possibly all alike. And the tendency is bad no matter what occupation it touches. It is not bad for the ministry alone, but for all the others. It leads in every one of them straight into secularism, which is the foe of the life of the spirit everywhere. Each of these occupations named in these studies must be exalted and saved as a calling, retained and interpreted as a ministry, and filled with the ideal and spirit of service. Jesus was always ministering unto life, never being ministered unto. He fulfilled his calling all the time, when speaking the Sermon on the Mount, making yokes in the carpenter shop for the toiling oxen, healing the sick or raising the dead. He never became or allowed his ministry to become professionalized. His life is a call to all men in every useful occupation, a call to make the occupation a calling.

The volume is dedicated particularly to the two young ministers whose names are on the page of dedication, but it is also in a very true sense dedicated to all the ministers and laymen and to all the youth of that great Illinois commonwealth in which we proudly lived and worked for twelve royal years, and whose people we hold in our love, gratitude, and prayers forever.

Bishop's Residence,
Washington, District of Columbia.

I. THE PREACHING MAN

LECTURE I

THE PREACHING MAN

In 1751 the Rev. John Bampton, Canon of Salisbury, left his "lands and estates" to the University of Oxford for "the endowment of eight divinity lecture sermons" to be preached annually in "St. Mary's in Oxford." In 1780 the first course was given, and with the exception of three years the annual series has continued to this day. The income of the estate left by Mr. Bampton was one hundred and twenty pounds sterling when the first lectures were presented. The subjects upon which lectures might be given were: (1) "To confirm and establish the Christian faith, and to confute all heretics and schismatics; (2) upon the divine authority of the Holy Scriptures; (3) upon the authority of the writings of the primitive church; (4) upon the divinity of our Lord and Saviour Jesus Christ; (5) upon the divinity of the Holy Ghost; (6) upon the articles of the Christian faith as comprehended in the Apostles' and Nicene Creeds."

Nearly one hundred and fifty volumes have been produced already on the Bampton foundation. Many of them are of the very first order in ability and worth and of the highest rank in

influence upon religious life and thought. A minister's library which contains none of the historic volumes known as Bampton Lectures is poor, indeed, where it might be rich. We cannot help thinking to-day as we begin the first course of Wilkin Lectures here in Trinity Church, at the University of Illinois, of the way that English minister has made his "lands and estates" carry on his ministry in the world. We do not know what the lands and estates were, but we do know that on them have grown in the years such volumes as Liddon's on "Our Lord's Divinity," Gore's on "The Incarnation," Freemantle's on "The World as the Subject of Redemption," Illingworth's on "Personality Human and Divine," and a long and noble list besides. Not many English estates of any size have made larger contribution to the life of England and the world than the lands and estates of that English minister, devoted by him to his high purpose.

England is old, Illinois is young. Oxford is venerable and distinguished, the University of Illinois is young and promising. "St. Mary's at Oxford" has centuries behind it. You feel the movements of history and hear great voices out of the past as you enter its walls. "Trinity at Urbana" is in its youth. Its centuries are before it. Real voices even out of its short past sound in our ears as we come here to begin this

course of lectures founded by this itinerant minister in this young State, in this young Republic. But the voices that call us to-day here, even as at Oxford yonder, in this Methodist church here, even as in that Anglican church yonder, are the voices of those who will make the future here and yonder. In that old city "heard are the ages." In this

> "We hear the tread of pioneers,
> Of nations yet to be."

With one hundred and fifty years of Bampton Lectures already out on the sea of life, we proudly and hopefully launch the first small bark of the Wilkin Lectures to-day, in prayer, gratitude, and faith, above all in humble and earnest desire that the ministry of Milton P. Wilkin may be nobly perpetuated for ages to come on and through this foundation.

The essential elements of that ministry make the basis for this first series of studies. We are to study together religion, citizenship, education, literature, commerce, industry, science, and world interest as these supreme subjects stand related to the life of the world to-day. We shall consider together the place of a preaching man, a man of the state, a teaching man, a writing man, a man of trade, a man of labor, a man of science, and a world man, hanging our studies in

an unbiographical way upon men who will give us centers for these studies; and, in grateful remembrance of that minister of religion whose name this foundation bears, we shall begin with the place of a preaching man in the modern world. Remembering that we are in Illinois, and that this is the anniversary of Abraham Lincoln's birth, we shall think together to-night of the man in public service, the statesman in the republic.

In a way all these lectures will be studies in personality, or of great occupations interpreted in personal terms. They will not be wholly abstract discussions of the ministry, statesmanship, or teaching, but studies of men in the ministry, the state, the school, and the rest. The "man on the farm" continues to be the chief factor of farming, just as the problem of the school is always the schoolmaster. In religion we are ever looking for holy persons, and in civil life the state is always crying, "Give us a man."

Now, before going any further, I must recall some words of my own, spoken ten years ago on another foundation, established by another minister in an adjoining State. Speaking as a Mendenhall lecturer at DePauw University, I ventured to call attention to the deeper, larger objects and purposes of all our noblest callings. I am not sure that what was then said made any

impression on any one but the lecturer, so I am going to say the substance of it all over again as a sort of basis for these studies in personality and occupation. (The full discussion will be found in *This Mind,* pages 75-91. New York, 1922.) Here is the overlooked, neglected principle: "There is a real and profound difference between choosing a particular occupation or calling for life and choosing or even defining those large objects which must be worked out in every noble calling. Choosing a particular calling is a minor decision. The major concern lies far beyond that. The calling a man is in is only the instrument by which or the field in which he carries out in the world the essential purposes of his life. Everything at last depends upon what those purposes are, whether they are good or bad, large or small, high or low, holy or unholy, useful or selfish. They reach through all his activities and all his years."

"It would be hard to overstate the thrill and significance of the call to the ministry, the seeing the heavenly vision and hearing the imperative voice. The circumstances vary and experiences differ with men of different types, but with all truly called men, there is a real transaction between the living God and men whom he chooses. We cannot wonder that in its most dramatic forms it seems like a genuine climax in a man's

experience. Of course men with large gifts of creative narrative and abundant imagination are likely, as they keep on retelling the story of their call, to put into the telling all the color the story will really bear."

"But after all is said, the real question is not whether or how one is called to the ministry, but what he proposes to do, to live for, to labor for, and even to die for in that ministry. The call is not an end in itself. The objects lie far on beyond the call and entrance to the holy calling. What does he set before him as its objects through the years of his youth, his manhood, and his age? What are the objects which he must win or fail, which he must try to achieve or die? What rich, living truth will he use and use to set men free? What will he do to recover lost sheep or recall lost sons? What Christlike ministry of consolation will he show toward the world of awful sorrow that breaks the hearts of men? What steadying, guiding, encouraging, inspiring relation will he sustain to childhood and youth even in its trying years? What course will he take through the tangled moral evils of the town he lives in and the world of his day? In a word, again, what will be the objects of his ministry—the objects that lift him in his youth, that call him like a trumpet in the heat of life's noon, that make his sky to shine as he goes toward

life's evening? What are the objects that he will set before him, as that other Minister did, with such clearness that he can endure the cross, the cross of all the things a town can do to him, and despise the shame, the shame of poverty and opposition, and even defeat, as long as his objects are like his Master's? Do you see? The objects justify the call, the objects sanctify the decision. Really nothing else does."[1] And this principle we shall have to apply to all these other studies. It really is fundamental. Indeed these are intended to be studies in this deeper meaning of various callings.

One other essential principle I must name before we take up the meaning of the ministry in the life of to-day. We must think of each of these men—the preaching man, the writing man, and the others—not in abstract terms nor in the light of common or ordinary examples of men who are preaching men or other men, but in the light of the best personal examples of them. That is the real law for the interpretation of all life, clear up to God himself. What does any supreme term mean at its highest and best? The term, especially if it relate to personality, cannot be defined in abstract terms or on low levels. It can be defined only in personal terms and on the

[1] William Fraser McDowell, *This Mind*, pp. 77, 78. The Methodist Book Concern. Reprinted by permission.

highest levels. Clear up to God himself, I said, and meant that after all our trying to think of him in other ways, in terms of ideals and images, attributes and figures, we have never found another way half so good as Christ's own way. If we must think of persons in personal terms and on high levels, we simply cannot get away from thinking of God in terms of Jesus Christ. The incarnation has many values, one of them being that it gives plain people a way to think what God is like in his essential character as a Person and as the best Person. Divers other manners had been tried at sundry times, but this way had to come at last or men never would have got themselves clear at the most vital point in all human thinking—their thinking of God.

Of course, when we are trying to think what God is like, we must have a perfect personal basis. Imperfections cannot be allowed or tolerated there. And we have that perfection in Jesus Christ. If there is anything clear in modern religious and theological thinking, it is that in the person, the character of Jesus Christ men see and find a perfectly satisfactory, adequate idea of God. Men feel that this is what God ought to be like. We can go to any heights or depths from this. And it becomes increasingly true that we must think of God in terms of a Person, in terms of the best Person we know, and

that at last, in this century of personal emphasis, "It is either the God of Jesus Christ, the God who is like Jesus Christ, or no God at all." In this matter half gods, moderate gods, impersonal gods and vague gods will not answer.

In thinking of other personal terms we must and can apply the principle, but we need not require the fact of perfection. We cannot think of preaching men, or teaching men, any more than we can think of fathers and mothers abstractly or simply in terms of the dictionary. We can think of these persons only in personal terms, and at our best we define them in the clear light of the best preaching men, the best teaching men, the best fathers and mothers we know. We hold fast the sound principle in spite of the imperfect illustrations, thankful that in religion we have the perfect Person.

Now, the preaching man among those I personally knew who seemed to me to furnish this personal illustration of such a man was Phillips Brooks. I heard him probably a hundred times during the years between my twenty-first and twenty-fourth birthdays. I was one of that large number referred to by President Warren after Bishop Brooks' death as scattered over the earth, working in all the churches and revealing the influence of Brooks everywhere. For Brooks made an immense impression upon other min-

isters, especially upon those who were young when he was at the height of his power. It was said of Sir Robert Peel that he left to England a legacy of statesmen. Brooks came near leaving to all the churches a legacy of preachers. Brooks was in what his biographer has called the transition between the second and third periods of his preaching in those years when I heard him. In the second period he had been at war in his way against the forces that were undermining faith. In the third period, which was his last, he was looking to the new age, and he gave himself "in his totality as a man to the common humanity, doing greatly whatever he did and assuming the greatness of those to whom he spake."

I do not mean to say at all that he was the supreme preacher of his day. Not all the men in my own group cared for him alike or equally. The personal element in the equation of influence always works. There were many who owed to Spurgeon, or to Liddon, or to Simpson, or to Beecher, or someone else what others of us gratefully owed to Brooks. Human life is varied in its quality and its responsiveness to personal influence, and human influence is very rich and abundant in the world. The world would be far poorer than it is if we were all alike or all susceptible to only one type of influence. So let us

thank God for all the holy souls who in all times and in many places have had this creative ministry that has marked men at their best.

It would be a poor use of these few moments for me to recite Brooks' biography or analyze his character. The single volume edition of Allen's *Life of Phillips Brooks* makes that utterly unnecessary. I want, rather, to attempt to set out a few of those high and lasting things that he did for many, and for me also, in the swift years of his ministry as a preaching man.

I will not attempt to state his theological positions. Probably he was not a scientific theologian at all. The theological views he held were all held in the warmth of his intensely human preaching mind and heart. Indeed, the ratio between sound theology and helpful preaching is not always direct. It is sometimes inverse. Many men hold and use their theology altogether as theologians. Brooks always had in mind the human uses of his truth. We have all known men who were fond of their doctrines far and away beyond their affection for their people. They spoke the truth in love, but it was wholly in love for the truth. I have known some who so held and used their theology as to make their people hate the truth.

I am not thinking of Brooks first as a theologian, but as a preacher. And it has helped me

through nearly half a century of my own ministry to keep the "vision splendid" before my eyes, just to remember the spirit in which this man took the high business of preaching the glorious gospel of the blessed God to men and women. Preaching never lost its radiance for him. I would almost put this first in my impressions. We would listen to him and walk out in silence, whether after a sermon in the morning or at vespers or at certain special periods of the year at night, conscious of many things, but always conscious that we had seen and heard a preacher speaking for God. And for young men, themselves under the call of God, the life of the ministry itself took on an ever-growing sacredness because of the way this man evidently thought of it. He never made it seem cheap, or common, or ordinary, but always as a thing in itself exalted and essential to human life. How could it appear otherwise to him who regarded himself as a messenger of God and a witness to men for God, who thought of preaching as the bringing of truth through personality to personality? Do we not see where at its highest that leads us? We cannot help thinking of those wonderful words in the early part of the fourth Gospel as they have been slightly paraphrased: "The Word became a person and dwelt among us and we beheld the glory of it as it walked before

us full of grace and truth." I know no way to redeem personal life from its pettiness, to lift it to any real level of nobleness and worth except to bind it vitally to that supreme Person full of grace and truth; and I know no way to put the ministry of any man, distinguished and able or obscure and one-talented, except to hold it up against the ministry of our Lord and to regard it day by day as he regarded his sacred calling among men.

I would name as the second impression of Brooks' ministry the real way in which he set it and kept it in its own time and place. His first years, or the Philadelphia ministry, speaking broadly, were spent in the stress and storm of the Civil War conditions and atmosphere. We who were young then or not yet born can hardly know and cannot feel at all the intensity of those years in our national life. Any man who wanted to have a real ministry, or who wanted to bring a message from Jesus Christ to men, was compelled to have his ministry and set out his gospel to the age in which he lived and the place in which his times were set. Men were not in mood or temper to listen to belated voices speaking out of conditions that had ceased to be, nor even to the voices of dreamers speaking of some possible world that had not yet come while dreaming their unreal way through the world that was. If

one is to have a creative ministry, he must have it in the intellectual, social, moral, and political atmosphere of his own times and places.

The Boston period, which began when he was thirty-three and ended only with his life, set him at once into new social conditions and a different intellectual and religious atmosphere. I cannot take the time to analyze them, but can only say that the challenge of that last quarter of the old century was a wholly different thing from the challenge of the third quarter of it, in which his ministry began. And many men made failures of their ministry by failing to see that the Civil War period was gone and a new era in thought, in science, in politics, in social life had come. Politicians did exactly the same thing, just as they are doing to-day. The principle for preaching men and for all other men is the principle of a creative, constructive service and gospel in the times and places in which one's ministry is set. It is not the principle of conformity to times and places, but of creative and interpretative power in those times and places. I never forget the way in which Bashford, possibly unconsciously under Brooks' influence, used to talk to me, when the world was young, of the large questions that would be rife, the big issues that would be living, the world movements that would be vital in the years that lay ahead of

us, years that now lie behind. And it is easy to recall across the years the way we agreed that, if we were to have any ministry for Christ in his world, we must bring Christ and his salvation into the thought-life, the science, the commerce, the politics, the social life, the national and international life of those years if we were to do it at all. I do not know how far we owed that principle to Phillips Brooks or were conscious that he was applying it to his ministry, but anyone can see now that he did apply it. And I think it a vital and permanent principle for any "good minister of Jesus Christ."

I would name, as the third impression that Brooks made, the way he carried the Eternal as a living force in his life, with his face always set toward the future and the heights. The questions of historical criticism were rising with new power in his later years. It is not quite clear that he entered into them deeply and thoroughly. He certainly never became absorbed in them as questions of technical scholarship or regarded acquaintance with them as an end in itself. Many a preacher ruins his ministry by an illogical attitude of hostility to scholarship or a slavish bondage to its technicalities. For Brooks the one supreme fact of history was the presence and life of Jesus Christ in history. That fact was the basis of all his spiritual experience and

strength. But that fact was not one that made a backward-looking historian out of him. The fact of the historic, living Christ set him going with a giant's stride into the present and swiftly coming years. Do you recall George Meredith's pathetic lines about the lovers?

"They fed not on the advancing hours:
Their hearts held cravings for the buried day."

How far that seems from Browning's triumphant cry!—

"The best is yet to be,
The last of life, for which the first was made."

The preaching implications of it are enough to set us all on the march. The world was not planned for Eden, but for paradise. The world was begun for what the world must become. The foundations were laid for the temple. The past is secure, the future is the vital thing. God came in one Person in the incarnation, that is historic, but that is not a fact that is dead. That is a fact that is alive and going on to a new humanity in which God dwells, a humanity full of grace and truth. Probably the past itself is made secure only by the future. The foundations go to ruin unless the house is built upon them. Even the foundations of the world will crumble unless the new earth and the new heavens arise to save them. The incarnation cannot survive in worth

simply as a historic fact, but only as an eternally living, moving fact. The historic Christ will not long rule men who do not know him as the living Christ. No wonder Brooks so mightily moved youth in his day. There is hardly a more stirring personal picture in any minister's story than the picture of this man being borne in his coffin on the shoulders of Harvard students into Copley Square, where ten thousand people stood with uncovered heads under the open sky and sang:

"O God, our help in ages past,
Our hope for years to come,"

and then went with new courage into new days to "feed on the advancing hours." It would be a shame in the light of his ministry for "hearts to hold cravings for the buried day."

I must name two other impressions, out of many others, that deserve attention. It would be worth while to think of him as one of those who helped "to keep the soul of the world alive," or as "the helper of those who would live in the spirit," or as a steadying, stabilizing influence. Every kind of person felt that steadying, heartening power. His very presence would cause the sense of weakness and defeat to vanish and a new sense of courage and victory to come. This was probably due in large part to the fact that he never had the spirit that denies. It simply never occurred to him that he or any one could make a

ministry on his doubts. He was ever an eager inquirer, but always a positive preacher.

But I must leave all this to say two essential things about this preaching man. No person could hear him often, or can read his sermons or his biography without in a very real and unusual way being made aware of God. The sense of God has probably grown dim and indistinct in modern life. It never was as clear and real as the needs of life required. We are much more aware of one another than of him, much more conscious of other forces and influences than of his influence and presence. And many ministries do many other good things for men and fail here in this primary matter. And other men in the ministry, other preaching men of large ability and fine spirit, exhaust their ability in discovering and stating correct doctrines about God, without in the deepest sense making men aware of God. And yet our modern life has no other need at once so universal and so desperate as the sense of God as an experience and not simply an object or a doctrine. Brooks made the Trinity an experience and not simply a difficult problem for theology. He regarded the Holy Spirit as the continually and effectively present Deity, touching men's lives with daily help and inspiration. This was his preaching use of the Trinity. It was his way of making vivid God's presence in

the current world. He saw the tendency to separate God from the world and the tendency to make the Trinity a doctrine. By every word he tried to make the Trinity an experience and God a present help.

But this sense of God is not created in a person or a group just by verbal statements, no matter how accurate they may be. It is a kind of impression that defies definition. A preaching man makes it or he does not make it. If he makes it, there is what has been called "an increasing awareness of the presence of God in the world, in every part of the world and in the life of man." It does not seem to depend upon supreme ability or high place. It must first be an experience in a preaching man before it can be an achievement of a preaching man.

When has preaching done for mankind a better thing than that? And when will it recover its largest place by a recovery of its greatest note? No matter now what words we use to describe our conditions, they are all too true. Here are some scattered sayings: God is "in eclipse." He has no practical significance for a large part of our modern world. "The prosperous think him unnecessary, the unprosperous think him useless. Scholars have eliminated him from their thinking, the ignorant from their living." "The current sense of God is weak, vague, and largely

mistaken." "We have morbid sensitiveness to pain, acute consciousness of poverty, some sense of wrong, but a dull sense of God." Did a preaching man ever have a louder call or a larger opportunity than the modern world-mind offers him?

The world around Phillips Brooks during those final twenty-five years of his life raged with controversy. He felt it, saw its meaning, felt its tragic force in the life of the church and the life of the world. And he took no sides in the scientific wrangle, nor in the critical confusion. He did not become a minister of reaction or of destruction. As was said of Browning, "He was very sure of God." So it came to pass that men of all schools, conservative and progressive, perplexed and wondering, listened to his confident voice and walked away from his church, not having heard a new contribution to the raging debate, not having had the dust or small straws of controversy blown into their eyes by the sermon, but aware with a new sense that "always there is God." And if a preaching man is not doing that, it does not matter much what else he is doing.

One other word I must say, though I know this lecture is already too long. But no one with the impact of Brooks' life and preaching upon him can fail to try to say how he was

always trying to bring the total Christ, not a partial Christ, to the total human life of his day. For him Christian experience meant what in the Bohlen Lectures he so fully and finally worked out as the total influence of Jesus upon the entire life of a man. After all the volumes of sermons and addresses have been read, I still think, as many others do, his Bohlen Lectures on *The Influence of Jesus* his most valuable and significant contribution to Christian thought and life. He had planned another series on more abstract themes and at the last changed to this. He was forty-three years old when in swift and rushing sentences he wrote these lectures. He was fully into the supreme period of his ministry when, as his biographer says, he was laying hold of "the Stronger Christ who was powerful enough to subdue the world to himself." He saw the beginnings of those new issues for Jesus Christ in our world. Can Jesus completely dominate and satisfy a human personality, not in its parts, but in its completeness? Can he perfectly make a disturbed and confused world aware of a sovereign and living God? Can he meet with power the tumult of our modern American life, its doubts, its self-satisfaction, its materialism, its spiritual visions, its prosperity, and its poverty? Above all, in this period Brooks was to see the non-Christian world at close range and

face the problem for Jesus Christ as he meets the age-old religions of the East.

And there could be no other theme for the Bohlen Lectures than one that would let him say, one that would compel him to say what Jesus Christ means to the moral, social, emotional, and intellectual life of man. For in his psychology man was that fourfold being, and in his theology Jesus Christ was the perfect pattern and the adequate power for the whole man.

All this that I have said about making men aware of God and about the total impact of the perfect Christ upon the whole personality finds its explanation in his letter to a friend, a letter often quoted and to which I refer again as revealing the final secret of the life of this preaching man whose shoes we are not worthy to unloose.

I can never cease to be grateful that my own small ministry began with such an example before it. Many times through the years I have been faced with the question as to whether preaching is any longer worth while, or has any worthy place in the future. Young men thinking of their own lives have asked me about it in utter seriousness. Has the preaching man any real place in our day and will he have any tomorrow? And always the answer becomes personal: Such a preaching man as this will always have a place. Anyone with such a spirit about

his preaching will have a place. Anyone who will do by his preaching such things for men will always have a place. There is not now, there never was, and never will be any real place for certain kinds of preaching men. There are men who are carried through life by the pulpit. There are men who lift the pulpit itself to ever nobler place among men. They are the men who stand in Christ's stead, who speak for him, in his place, to other men and do it worthily. They are the men who "keep the soul of the world alive"; who speak a few minutes and send men and women out with a new vision of God, a new pattern for life and the consciousness of a new power in life; who keep truth close to its real uses for making all life ethical and spiritual, devout and truthful; who use their high place as preaching men to rescue life from evil and to keep it from becoming evil; who make Christ so real to men that backs bowed down straighten as in his actual presence, hearts broken with grief and defeat become again as the hearts of heroes, purposes grown flabby and discouraged are made to say again, "I will."

Do not come into this high calling if any other will satisfy the highest and best you are, or may be, with Christ. But if you do come into the mystery and splendor of this service with Christ, be prepared to walk softly, to walk

steadily, to walk proudly in this fellowship of preaching men, for at the head of this fellowship is the Master himself and the company with him have had their lips touched with live coals, have seen visions and dreamed dreams, and now as in the centuries they bear his name and follow in his steps.

II. THE STATE'S MAN

LECTURE II

THE STATE'S MAN

We meet on the anniversary of the birth of Abraham Lincoln, yonder in Kentucky. We meet in the State in which his adult years were spent, in which he came to public notice, from which he went to give his life to the nation, in which his body is kept as a precious and sacred trust. We could not this morning speak of the preaching man without having the figure of Phillips Brooks in special manner affect our consideration of the larger theme. We cannot tonight, here in Illinois, here in the university, even get into the subject of statesmanship, or the meaning of a man to the state in its large sense, without being more than a little under the spell of Abraham Lincoln. The one sobered and exalted our thought of a preaching man in our modern world. The other sobers and exalts our thought of the nation and its essential parts. We meet in the university to which Illinois has made large gifts of money, love and confidence, from which it has expected and received large returns of manhood, womanhood, personal character, and service. And Abraham Lincoln pervades this commonwealth and this university, as

something much more living and forceful than a memory. He seems like a living principle, shaming what is mean and unworthy in all our public life, inspiring us ever to be what we ought to be. We need to use the holy figures of speech to say what he means to us, such words as pillar of cloud by day and pillar of fire when night falls upon the affairs of the nation. We shall not tell again his thrilling story, but we shall not be unaware of him in any line of our study.

He illustrates the eternal, universal principle. The problem of the pulpit is the preacher, the problem of the school is the teacher, the problem of the state is the man of the state, or the state's man.

Now, in the light of Abraham Lincoln's life and character, as that light shines upon us to-day six decades after his tragic death, what are some of the vital tests of statecraft, tests that a true statesman must ever strive to have the state successfully meet?

First: The statesman is tested by the place he causes people to give the state itself in their lives and thoughts. There are cheap and unworthy ways of thinking of the state. There are high and holy ways of regarding it. The one view tends to its ruin and destruction, the other to its life and power. Hardly anything is more needed in any government to-day than a sound, serious,

and exalted view of government itself. In it we live and move and have our being. The sacredness of it inheres in its very relation to life. We were not dealing with a sacred theme this morning and then shifting to a secular one to-night; not thinking of a holy man then who was a preacher and a secular one to-night who was a President. Such a division in our thinking is fatal to our well-being.

And yet such a division is all too common in our thinking. And many men in political life help to make it so. In the light of their lives no one gets a deep, serious sense of the sacredness of the state. They cheapen and degrade the whole conception of it. They never make men think of the republic as a holy thing, the republic of God. They do not regard voting as a political sacrament, but as a party duty. They do not regard failure to vote as the neglect of a religious duty, but as a party blunder. They fail to see that nonvoters are bad citizens. They are not eager to make the state a perfect instrument for order and righteousness, but constantly regard it as an instrument for their own permanent profit and advantage. They are constantly guilty of practical treasons and of tearing the holy robe in which the nation is clothed. It is easy to sneer at Puritanism and to scoff at political morality, but, despite such an attitude, the Puritan prin-

ciple of a commonwealth as a divine thing is essential and fundamental.

And no man can be a maker of right attitudes to the state or right thoughts about the state who himself thinks meanly or unworthily of it. I never forget my first view of the marble statue of Joseph Story in Mount Auburn Cemetery, Cambridge. He seemed even in marble to embody law and honor and utmost integrity. Already the voices that have been rife, too rife by far, in these recent years were speaking their criticisms against courts and law in the republic, but from that day, now far gone, I have thought more highly of our courts because Joseph Story had been a member of our Supreme Court. I have in even more marked and emphatic measure that feeling about the country as a whole in the presence of Saint Gaudens' Lincoln in Lincoln Park, Chicago, or when I stand within or without the Lincoln Memorial on the banks of the Potomac, with the Capitol dome in the distance and Arlington on the hills beyond. I count it a real proof of statesmanship that he and others make us think soberly and nobly of the sacredness of civil government itself.

Second: The statesman is tested by the clearness of his conception of the relation of the state to human welfare and the persistence of his devotion to the highest human outcome.

In government as in religion everything depends upon the dominant note and the harmonious balance of all other elements. Long ago Guizot pointed out the necessity of balance in the features of a civilization, and from history showed almost tragically how states fail and fall when one element becomes so dominant as to overtop and outweigh all others in their life. Thoughtful students of our own life have feared that material prosperity might become so dominant in our life as to destroy us at last. Man cannot live by bread alone or make his wealth entirely of things. The life of a state is a thing of many essential features. No statesman can make a great state on military supremacy alone, nor on economic supremacy. A nation cannot be built on a single idea, even a good idea; not alone on sound finance, or just taxes, or a full dinner pail. But no nation can even start toward real greatness unless it keys all its life to the note of highest human welfare. Neither its fighting strength nor its financial strength is the test of its real greatness. That test lies in what the nation thinks of human life, what it steadfastly tries to make of human life, and the way it makes everything in its life minister to its highest human outcome. The whole aim of English education and English government at their best is the creation and conservation of manhood. They

are always for making a man out of a slave or a student. The final test is the human outcome. Such poems as Kipling's and Newboldt's show that clearly. School life always reaches out into later and especially human life.

Many states and many parties have broken because they have lost that human note, have become "parties not of ideas, but of interest, not of prophecy, but of property," and have failed to see that statecraft is not a science of something else than, something apart from human welfare. The last answer of any nation to the world is the human life it produces and the human society it creates. It has no other crops equal to its crop of manhood, no other result equal to its human relationships.

Earl Grey said of an ancestor that "He lit a fire in many a cold room." What are we thinking of to-night with this Lincoln of ours before us? Not, surely, that he split rails here in Illinois, nor that he beat Douglas in the famous debates, nor that he came to the Presidency and saved the Union, nor that he spoke at least two immortal speeches, but that he lived and died for the principle of human welfare and the worth of every person under our flag.

The form of that issue has changed in the years, but the principle of it abides in a dozen forms; and statesmanship goes up or down by

its meeting or failing to meet that vital, personal, human test. The nation must hold steadily to its idealism as to personality through material prosperity and hard times alike. It must never let these standards and ideals sag. The outstanding event in Lincoln's life was that he did what *he* could do to give seven million people the human chance, the chance to reach free human personality.

This cannot be done by a statesman who does not keep a clear vision of the relation between men and institutions. The serenest Seer of all time stated the case for all realms of life when he said the Sabbath as an institution was made for man as a person. Man is the end, human life the outcome under any kind of institution. Forms of government are not sacred in themselves, neither democracies nor empires. Only human life and welfare are sacred. And the whole question of war and moral legislation lies here in the relation of war and morals to human interest and character. The test of statesmanship at this point goes clear to the depths, far deeper than it has been supposed to go.

Third: Statesmanship must bear the test of creativeness. And this is, as in world making, always continuous. God is forever making the world he long ago began. It is not made, but being made. Even man is not yet made. He too

is in process. We have seen the pattern and the goal, which is still too far off. So with the state. It is not made, not in any land, not under any form. We use the term "empire builders" properly, but we know too well that all too many men in public position are not builders at all, but only tenants, some of them only squatters, in the way of the real builders, some of them obstacles and hinderers at every turn. Creative statesmanship is not theatrical or dramatic. It is almost inevitably slow and gradual. Not all at once, but little by little direction is changed and a spirit made in a nation. The apparent exceptions only prove the rule. Obstructive and preventive ability has its real place in both church and state, but constructive and creative power is worth more to both church and state. We could name more than one man in each realm, who with long and almost unlimited opportunity, with large and commanding ability, has left to church and state only a record of things opposed and sometimes prevented. It does not appear to be the highest kind of leadership. Negative emphasis is not the best type. What a church or a nation provides is, at last, more important than what it forbids. Leadership in this new day must be creative, constructive, co-operative, and human. It would be an interesting subject for study, perhaps study for a thesis here in the uni-

versity, to re-examine Lincoln's life in the light of a series of questions like these: How far was he a constructive statesman? What are the proofs of the creative power in his public influence and service? How far was he simply preventive in his ability and attitudes? How far was he an idealist in public affairs? How far was he an opportunist? How far was he just a wisely practical man in public life? Was he to any degree only a theorist in matters of state?

For there is no test much more significant than this: What kind of a mind or spirit does a statesman create in the nation he lives in? Men in high place do create or they do destroy the very soul of their country. And no matter what they do for taxes or for tariffs, what they do in and to the mind and soul of the nation is far more important. They may make their country sordid, commercial, materialistic, militaristic or they may make it spiritual and human for long years after they are gone. What is Mussolini doing in Italy, and what is he doing to Italy? What did Bismarck do in Germany, and what did he do to Germany in the long years of his domination? What did Gladstone do in Great Britain, and what did he do to Great Britain in the same period? Lincoln had only a short lease of power and life. He and Gladstone were born the same year, but Lincoln was dead at fifty-six

years of age, while Gladstone lived a whole generation after that and was in active politics for thirty years after Lincoln died. What did Gladstone do to Great Britain's soul during his long life? What did Lincoln do to the soul of America in his much shorter life?

I think we must look a bit deeper into this whole matter of creative statesmanship. Events change. The form of questions shifts from one point to another. Principles, if truly creative, abide. How stands the case then? Lincoln and his group made the mind of the United States for the abolition of slavery and the integrity of the Union. How stands the soul of the nation today toward national integrity, a nation subject alike in all its parts to the laws and constitution of the land, and toward those absolutely human rights that inhere in freedom and free personality without reference to color or race? Was the mind he made a spasm which has ceased or a principle which abides? Have others made another mind, lower in tone, less human in character, not creative and constructive? Does statesmanship bear this test or break under it?

Fourth: Statesmanship is tested also by the way it meets and makes issues.

Making issues is not always regarded as a duty. Issues are supposed to arise almost inevitably in the natural course of events. And

statesmanship is supposed to meet them as they come, either in accordance with clear and abiding principles or on the basis of shrewd and skillful opportunism. But the mere statement of that all too common and familiar attitude is enough to show that this is not statesmanship at all. A real man of the state does not leave himself or the state at the mercy of such chance winds as may blow, or such chance courses as the stream of events may take. A real statesman knows how easy it is for small men to keep small issues always to the fore, for false men to befog the public mind by false issues, for the mere politician to make issues solely with a view to the next election, but without any reference to the large and permanent welfare of the state. A leading man declared fifty years ago that the "bloody shirt" would be good for at least one or two more Presidential campaigns. And our history is full of the use of small, false, unreal issues for the purpose of keeping the minds of the people away from large, true, and real questions. Take the dust that is filling the eyes of Chicago to-day over the English influence in historical textbooks. That, surely, is not the great issue in that great city. The real issue there to-day lies in the question of good government, economy, honesty, law and order, the elimination of the grafter and the thug, in public health, public

morals, public education, and other constructive activities in the life of a people.

The real man of the state will keep the small problems where they belong and neither create crises for his own benefit nor just let anything come that wants to come. He knows what are the real issues that involve the life of the state. He keeps them, he even forces them into their true place at the center of the stage. He will not let his country lose its sense of proportion. Some things are vital to the nation's life. With these the real man of the state eternally concerns himself.

The questions of making issues and meeting them run together. Public discussion constantly shifts its channels, public interest constantly cuts new channels. This makes it important that the man of the state shall always keep a clear head so as to apply the sound principles of one period to the new problems of another. The issues change, the principles abide. For example, Mr. Lincoln stated an immortal principle in his famous quotation about the house divided. He applied it to slavery. "A nation cannot exist half slave and half free." Belated loyalty keeps on applying it to the slavery question, not seeing that the principle covers new issues to-day. A nation cannot exist half drunk and half sober, half obedient to law, half defiant of law. The

Constitution is a seamless robe that cannot be torn without destruction. The house cannot stand if divided.

Or take another and very living matter. In hardly any respect are we more foolish and futile than our treatment of the issue that lies in and under the World War. Instead now of dragging that question out to the center of the stage and facing it through so that we never need have more of it, we leave in the background of our minds the assumption that war is inevitable, and with an absolutely godless opportunism we let things go until other wars come. Then we grow patriotic and bless the new iniquity and again vow that we shall never have any more after this, that this is a war to end war, and that "never again" and "never again!" But to-day is the day to bring and keep that awful subject before the world. This is no time to put that issue in the second place. This is the day for voices at Washington that will not whisper, nor bewilder, nor mislead, nor betray the nation or the nations. And there is hardly any test of statesmanship that equals this just now. This is no time for men to be saying smooth words about war, no time for timid speech or "discreet evasions." If there is to be a house of liberty and well-being for human life in the world, war lords of all sizes must cease from the face of the earth. The

state's man must now concerning this issue apply the eternal principle to the temporary situation, instead of bending the principle to meet an emergency that should never be allowed to arise. The world cannot live half for war and half for peace, half for force and half for law.

I do not forget where I am speaking. Here are the men and women who will rule to-morrow, men and women from many nations under heaven. The elder statesmen who make wars, the elder financiers who make money out of wars are not here. The men who are here must make a new mind in the world, a mind for settling difficulties by counsel and law instead of trying it by poison gas and bombs. In Lincoln's youth he looked ahead to what he would do in manhood. Lady Astor says that her most serious interest lies in the question as to the kind of a world her children will live in. The college men and women of Illinois, the rest of America, and the world, can determine it. You are the makers of the days to come. We have put into your hands a lot of spoiled and twisted materials. But through you we look to see a new use of swords and spears. Briand has proposed to outlaw war between France and the United States. The United States senator from Idaho has added: "M. Briand has suggested the first step; let us suggest the second and include Great Britain,

Japan, Germany, and Italy. That would furnish a real foundation for outlawing war."[1]

And that is one issue to bring to the center of the stage and to keep at the center of the stage until wars shall be no more. The clean mind for peace, and inflexible, tireless will for peace will find the path to peace, but it will be a longer way than we think. Congress is full of men at this hour who are thinking ten times as much about next summer's elections as they are about this issue. And if one drags it forward he is pretty sure to be called a pacifist and to call out all the deadly sophistries that the centuries of wrong thinking have implanted in our minds. They talk the language of the past. They have apparently learned absolutely nothing. They do not seem to know what America has at stake, or what another war would mean to civilization. Even the churches do not know. A friend writes me: "Either religion will mold war or war will mold religion." And in this as in many other respects "The youth of a nation are the trustees of posterity."

The late President Tucker, when he was no longer young, wrote an admirable and thoughtful essay, which he later summarized in his autobiography. In the summary he says: "The ruling idea, the dominating purpose, the passionate

[1] See note on Kellogg Pact at end of this lecture.

aim of my generation from first to last was *progress.* That one word explains its energies physical and moral, and its achievements, its mistakes also and its failures. The ruling idea, the dominating purpose, the passionate aim of the incoming generation must of necessity be *peace*—not peace as rest from the weariness of war, or even as recuperation from its awful losses; nor yet a peace satisfied with the dethronement of militarism or with the punishment and restraint of unhumbled and unrepentant peoples, but with peace as the commanding problem before the mind and conscience of all peoples, a problem having its only possible solution in the establishment and maintenance of the moral equilibrium of the world, the only balance of power which can be registered on the scales of justice. Evidently, this object must be as far-reaching in time as in extent. Peace must be the world's business, its great business, for at least a generation."[2] To that long, large business I call the men and women of this university. Men of my age have not got a generation ahead of them. You have. We can talk of our generation. Maybe we can help to interpret it, though we are likely to do that badly through efforts at self-justification and because of our own part in

[2] See *My Generation*, p. 449, by William Jewett Tucker. Houghton Mifflin Company, publishers. Reprinted by permission.

what is past. But your task is first with the work of your generation and only later with its interpretation for history. What word will you speak? What work will you do in your years?

Fifth: The man of the state is tested also by the clearness of his thinking and his moral passion.

Spurgeon once wrote to Gladstone: "You do not know how those of us regard you who feel it a joy when a premier believes in righteousness. We believe in no man's infallibility, but it is restful to be sure of one man's integrity." President Coolidge once said of this Lincoln of ours: "To me the greatness of Lincoln consisted very largely of a vision by which he saw, more clearly than the men of his time, the moral relationship of things. His great achievement consisted in bringing the different elements of his country into a moral, truly moral, relationship." There are plenty of men in public life, not always in public service, who can think in terms of corn, or cotton, or coal; or in terms of steel, or oil, or party. Congress was probably never better as a whole than at this hour, but even the public life of to-day is not overstocked with men who "can think without confusion" or men who stand clear above the shallow thinking and the disturbed morals of our time. Even some of the great fires that might be burning are burning low; the word

is like fire shut up in men's bones. Only once in a while now do we hear the great organ with all the moving power that belongs to it in a master's hands.

And there is a certain painful lack of moral passion. Earl Grey said Walter Hines Page had an *intense* passion for right against wrong. This recalls an older statement about Turgot, who might have saved France, "that in him devotion to the public good was not merely a passion, but a rage." Certain men are utterly lacking in the crusader's spirit. They have forgotten Lincoln's words: "If I get a chance to hit that thing, I will hit it hard," using no doubt the proper emphasis. There is a story there in the Old Testament of how Elisha said to Joash the King of Israel: "Take the arrows. . . . Smite upon the ground; and he smote thrice, and stayed. And the man of God was wroth with him," that is, he lost his temper in whatever way was proper for a man of God to lose his temper, and said, "Thou shouldest have smitten five or six times; then hadst thou smitten Syria till thou hadst consumed it; whereas now thou shalt smite Syria but thrice." This gentle smiting a few times has been called "the sin of not going on." One does not need to name the modern evils that are not greatly disturbed simply by having their wrists mildly slapped, but only by the

spirit of Lincoln's mighty soldier who said, "I propose to fight it out . . . if it takes all summer."

How can we secure perfectly clear thinking and real moral earnestness amounting to passion? This question comes, as nearly every other question does at last, into the realm of education and the realm of religion. Moral passion requires clear thinking. Without this it overworks the war club and overtreads the war path. A moral rage like Turgot's would devastate France unless it were in a clear and informed mind like Turgot's. Many second-rate intellects get great reputation and do large work because they are driven by high-power consciences running under full head of steam. Many first-rate moral powers get lost and confused because they are not guided by a clear and well-working mind. Many first-class minds are of relatively small use in the world because there is no moral driving power in or near them. The state may fairly demand of its schools, its churches, and its other educational forces the creation of personalities and not simply the making of scholars. The world's problems, the problems of modern civilization, have got too far beyond the powers of the world's personalities. Once in Lincoln's day a burning poem was addressed to him crying out in passionate demand, "Abraham Lincoln, give

us a man." Really, that is the demand that the age makes upon modern education.

I must not go on, though there was another test that I wanted to apply to the man of the state. But this lies so close to the tests of the teaching man and the writing man that it can go over until we come to speak of them. I close as I began on the note of the Lincoln birthday. I wonder if Lincoln knows, if any of our past leaders know, what they did to the mind and soul of the nation. We are not always true to those leaders, but we cannot ignore them. When we want to carry a worthy policy through either party we throw over our phrases and policies the halo of Jefferson's or Lincoln's name. We even go so far as to baptize our utterly unworthy plans with those historic names. But in their light we are really compelled to take our political life and conduct seriously and sacredly. We think of the powers that be as ordained of God, and of human beings in the state as God's children. At our best we think of the government as in a very real, high sense a republic of God, a new theocracy. And we see then that we may be on the losing side, but must not ever be on the side of wrong; that we can gain or lose our whole world, but must never lose our own soul in the process. That would be to betray all the Lincolns in our past, all the young Lincolns of our

future. There is a sentence in the Odyssey containing a seer's vision of death: "The sun has passed out of the heaven." So men felt when Lincoln fell, leaving a "vacant place against the sky." When William of Orange died, the little children wept in the street. So they did when Lincoln went away.

"Nevertheless, we sons of America, according to His promise, look for a new earth wherein dwelleth righteousness."

NOTE: This address was prepared early in the year 1928 and was delivered on Lincoln's Birthday in that year. What is here said about war seemed to represent pretty fairly the situation in the world at that time. But events move with amazing rapidity at times. They have with reference to this subject. Much that was said prior to August, 1928, is now out of date. The Kellogg Pact, signed in Paris in that month, reads as follows:

The Powers here represented:

Deeply sensible of their solemn duty to promote the welfare of mankind:

Persuaded that the time has come when a frank renunciation of war as an instrument of national policy should be made to the end that the peaceful and friendly relations now existing between their peoples may be perpetuated;

Convinced that all changes in their relations with one another should be sought only by pacific means

and be the result of a peaceful and orderly process, and that any signatory Power which shall hereafter seek to promote its national interests by resort to war should be denied the benefits furnished by this Treaty;

Hopeful that, encouraged by their example, all the other nations of the world will join in this humane endeavor and by adhering to the present Treaty as soon as it comes into force bring their peoples within the scope of its beneficent provisions, thus uniting the civilized nations of the world in a common renunciation of war as an instrument of their national policy;

Have decided to conclude a Treaty and for that purpose have appointed Plenipotentiaries, who having communicated to one another their full powers found in good and due form have agreed upon the following articles:

ARTICLE 1

The High Contracting Parties solemnly declare in the names of their respective peoples that they condemn recourse to war for the solution of international controversies, and renounce it as an instrument of national policy in their relations with one another.

ARTICLE 2

The High Contracting Parties agree that the settlement or solution of all disputes or conflicts of whatever nature or of whatever origin they may be, which may arise among them, shall never be sought except by pacific means.

That Pact was then signed by the representatives of leading nations. Since then it has been accepted by many more and represents a new era in the world. It is not the first step toward

peace, nor, unhappily, is it the last. But it is the longest, straightest step forward ever taken by the nations of the world toward the full day of Peace on Earth, to the day when nations shall learn war no more.

In September, 1928, a small conference met at Geneva, Switzerland, composed of persons adhering to the leading religions of the world—Christians, Jews, Buddhists, Mohammedans, Confucianists, Parsees, Hindus, and the rest. That conference adopted the following declaration:

> Peace is one of the loftiest positive aims of united human endeavor. Spiritual in its very nature, and implicit in the teachings of all religions, it was this aim which inspired the Church Peace Union to set on foot the movement that has now taken form in a resolve to hold a world conference of all religions. Of this conference the sole purpose will be to rouse and to direct the religious impulses of humanity against war in a constructive world-wide effort to achieve peace.
>
> We are united in the conviction that the state of mankind to-day demands that all persons of good will in every religion shall work together for peace; and that, more than ever, concerted religious effort is needed to attain it.

And it ordered a Universal Religious Peace Conference, to be held in 1930, to put the religions of the world behind the nations of the world in the movement to end war among men.

The spiritual and moral forces of the religions to which men adhere are committed to the new attitude represented in the Pact which renounces war as a means of settling difficulties between nations. Nothing more significant has happened on our planet on the subject of war than these two events. I allow the lectures to stand as originally presented, conscious of the tremendous difference that has been made by these two events, thus briefly referred to, and glad that much here said has been rendered out of date.

LATER NOTE

Further reference should be made to the dramatic event which took place in the White House at Washington on Wednesday, July 24, 1929. In the presence of representatives of the governments which had ratified the Paris Pact, President Hoover pronounced the Pact in full legal force, binding upon the nations and making a new basis of international relations. It can only be referred to here, but it seems to promise a new day for the world.

III. THE TEACHING MAN

LECTURE III

THE TEACHING MAN

If, after the manner of preaching men, I should choose a text for this address, it would probably be Moffatt's translation of a sentence in Ecclesiastes: "A wise man's words . . . and his collected sayings . . . put the mind of one man into many a life."—12. 11. If a more personal basis were sought, it would be found in Paul's own vivid picture of himself as "brought up in this city, educated at the feet of Gamaliel." Or the other story as told by Saint Mark: "He appointed twelve, that they might be with him, and that he might send them forth." And that story is so sacred that we could not bear it at all if it were not also so sacred that we absolutely need it for our life's real sake. We cannot get along without it. From either starting point we come directly to the intensely personal character of the teaching business. Long ago Emerson pointed out the danger of letting personal terms become abstract, so that, for example, the man on the farm would easily become just the farmer, the man in the school become just the teacher,

and by the same process the boy with a name become just a pupil. Right at the start, then, let us throw up this sound principle of personality.

First: The teaching man is at the center of personal relationships and meanings at about the most significant level that these relationships reach in this world.

You can let your imagination and your memory run freely on these pictures. The incidents and special features will differ, but the essential elements will be alike. There will be the teaching persons and the learning persons. They will differ in age, in experience, in knowledge, in character and achievement. They will be alike in that they really teach one another and learn from one another; that actually no one of them has actually achieved an education; that all are seekers after truth, philosophy, and life. If any one of them, especially the teaching one, thinks himself to have apprehended or to have arrived he is no longer a leader on the way to education, but an obstruction in the path of those who look for and journey toward the city of light.

This relationship involves a continuous and prolonged influence which has no parallel. Neither pastors nor parents have quite such continuity of relationship as teachers have. And it is on high levels, around noble subjects and with

exalted aims. I doubt if our imperfect world offers a more moving sight or a more inspiring opportunity than this that makes possible the "putting the mind of one into many a life." No wonder we call the college Alma Mater and sing of it as "the mother of men." When a teacher creates in pupils a steady moral enthusiasm, a persistent vision of the real nobility of life, capacity for life's choices on high levels, for self-reliance and self-government, the unwavering purpose to achieve educated personalities for themselves and a fine devotion to the things that are true, honest, lovely, and of good report, then the teacher passes into the fellowship of creative artists, artists in the realm of life. Many names will occur to you of those who have done this thing in the earlier grades of life or in its more advanced stages. With Arnold of Rugby it was with boys too young for college. With MacLaren's "Bull Dog" and with "Domsie," it was with the boys of a small town, the "Young Barbarians" in one case and the George Howes in another. The awakening and creative influence of others came in college days, but no true teacher has ever wholly or even largely missed it as he has gone on. There is a short poem, printed first in a well-known weekly, by Arthur Guiterman, that tells the whole story in homely but happy words:

"Mark Hopkins sat on one end of a log
And a farm boy sat on the other.
Mark Hopkins came as a pedagogue
And taught as an elder brother.
I don't care what Mark Hopkins taught,
If his Latin was small and his Greek was naught,
For the farmer boy he thought, thought he,
All through lecture time and quiz,
'The kind of a man I want to be
Is the kind of a man Mark Hopkins is!'

"Theology, languages, medicine, law
Are peacock feathers to deck a daw,
If the boys who come from your splendid schools
Are well-trained sharpers or flippant fools,
You may boast of your age and your ivied walls,
Your great endowments, your marble halls,
And all your modern features—
Your vast curriculum's scope and reach,
The multifarious things you teach—
But what about your teachers?

"Are they men who can stand in a father's place,
Who are paid, best paid, by the ardent face
When boyhood gives, as boyhood can,
Its love and faith to a fine, true man?

"No printed word nor spoken plea
Can teach young hearts what men should be,
Not all the books on all the shelves,
But what the teachers are themselves.
For education is making men!
So is it now, so was it when
Mark Hopkins sat on one end of a log,
And James Garfield sat on the other."[1]

[1] Arthur Guiterman, "Education." From *The Light Guitar*. Copyright, 1923. Harper & Brothers, publishers. Used by permission of the author.

Second: This means, of course, that all the time we must keep the person in the center of the stage. From the days of the first bit of teaching on this planet the first problem of the school has been the teacher or schoolmaster. Many regents and trustees and school boards think their supreme achievement lies in the buildings they get or build. There is a widespread pride both in cities and universities, the pride in million-dollar buildings which are pointed out to visitors. A minister was once showing a shrewd and spiritual woman through his new half-million-dollar church, calling her attention proudly to walls and windows, organs and frescoes, gymnasiums and refectories. And the woman seemed all the time to be looking for something she did not see, that in the service just closed she had not seen. At last the man asked her what she seemed to be looking for, and she replied: "I am looking for the preacher who is equal to the building. I do not seem to have seen him."

The finding and keeping of a teaching man or a teaching woman is the supreme task at every stage of the school process, particularly at the earlier stages when childhood is put into a teacher's hands. I spent a day at Rugby years ago. I could not tell you now about the buildings at that old school. What I saw most clearly all day, in classroom, chapel, and dormitory, was

just the figure of Arnold. It was so again last summer at Balliol, where Jowett's presence still walks in living power. On this campus at Illinois, as on all fields like it, mighty men have lived and moved, loved and taught. And the finding of those men here and elsewhere has been the noblest discovery made here or there. Emerson was not far wrong in saying: "It does not matter much what your studies are; everything depends upon who your teachers are."

And this means also that personality must be kept at the center in the work of a teaching man. All over the country to-day the educational process is being perverted, the educational system twisted, and the lives of youth wrecked at the wheel by men who think of themselves as the teachers of subjects rather than the teachers of persons. Walter Lippmann says that "all too many teachers see through a *class* darkly." Many of them have a special pride in being teachers of advanced subjects and an ugly scorn for the teachers of beginners. But the emphasis is all wrong as between subjects and persons. The same false choice obtains in many pulpits whose preaching men passionately love the truth they preach without an equal or greater love for the persons to whom they preach it. I wonder when, if ever, we shall come to a proper estimate of personality, and especially of personality in

its earlier years, the only years in which it can be given the shape and tone, the direction and color it ought to carry and develop through time.

There is an old story there in the book of experience we call the Old Testament. It is the kind of story Lincoln might have told to illustrate one of his serious points. The nub of the story is in the words: "As thy servant was busy here and there the *man* escaped." A careful student of human life feels that like a wound in his soul. Where did the man escape in the long process of his becoming? He was put in the charge of persons who were told to look after him. Who let him get away between first grade and graduation? Who allowed him to escape becoming an educated man? His blood is on somebody's hands, maybe the hands of somebody who was more concerned about an advanced subject than about a mentally maimed and slowly advancing boy.

And a total personality must always be kept in view rather than a partial one. Specialization begins too early, is too narrow, and lasts too long. We tend too much to develop men who have been said "to know more and more about less and less," or "less and less about more and more." But it is not quite of that I am thinking, but, rather, of that imperfect training which touches only part of a total personality. It is

not only that men fail to become general scholars —they fail to become rounded, balanced characters. They achieve a partial and stunted growth before reaching adulthood and then cease to grow altogether. They acquire some facts, but do not become men in the large sense at all. Really, this is too commonplace to require more than casual mention. The real fault of our systems everywhere is much more serious. The national systems, the teaching men within all nations are creating national minds. In this late day of the world's history we have British minds, French minds, Italian minds, Russian minds, Oriental minds, and American, even North American, minds being made as though we had never heard that "above all nations is humanity." I cannot see that anywhere in large numbers, in schools of any grade, enough teaching men are toiling year in and year out to create human minds. The shadow of race hangs over us, the walls of race hem us in. And teaching men who have the young in their hands and could make a new mind in the world in one full generation go on making racial minds, multicolored minds, and national minds, hardening the personalities of the human race into groups that fear one another, hate one another, and fight one another to death. The educated men of the world in every group have that deadly, back-

lying limited racial or national mind that makes them unfit to lead the world out to a human basis. And it does not matter what a few men agree upon or fail to agree upon at Geneva, while the teaching men of Europe and America keep on making something less than human minds, doing it in the name of nationalism and love of country.

Third: The teaching man must keep before his mind the clear goals that he ought to reach.

In other words he ought to work to a human plan and know what he is really trying to produce. President Harper used to tell the freshmen at the University of Chicago that "if a man has reached the age of twenty-five without a fairly good theory about life, or the age of thirty without a settled philosophy of life, no matter how much else he may know, he is an ignoramus." This, of course, goes to the bottom of things, going clear past all the shallow features of education. It also condemns utterly a lot of what passes for education. A careful student, himself a teaching man, has said that from our schools "we are turning out physicians with no philosophy of health; lawyers with no philosophy of ethics; captains of business with no philosophy of industry; parsons with no philosophy of religion; and, in vast numbers, educators with no philosophy of education." (Bernard Iddings

Bell, in Atlantic Monthly, July, 1927.) And he might well have added, politicians and lawmakers with no philosophy of government.

Now Thomas Arnold, whom we have particularly in our minds, did have a philosophy of what Rugby should do with its boys. It may have been a very incomplete philosophy. Men may think it Victorian and outgrown, but it did set up a standard not for passing in studies, but for living in a world. And it did produce results that England recognizes to this day. There were really three elements in Arnold's philosophy: "the unity of personal life, the inquiring love of truth, the devoted love of goodness." Like everything worth while, this was a very stiff and exacting standard; but if it were easy, it ought to be repudiated. I think the thing I like best about the Great Teacher is that he never lets down, or makes things easy, or concedes anything to low ideals. Imperfect as we are, imperfectly as we measure up to him, I think we would turn away from him entirely if in his philosophy of life we should find any soft or evil way. The ascent to the hill of the Lord with the Supreme Teaching Man requires clean hands, pure hearts and souls that have not lifted themselves up to vanity. Educational philosophy wholly breaks down when it ignores the unity of life, the unity between knowledge and conduct, between purpose

and desire, between speech and fact, between the first of life and the last, between the inside of a scholar and the outside of him. And it always breaks down in front of the desk when there is no unity of life in the teaching man behind the desk. The source of a lot of our mental confusion and our alarming moral confusion is not hard to find. Teaching men lacking unity in their own souls cannot create it in their pupils.

Or take the inquiring love of truth that Arnold held as an essential element in his philosophy as a teaching man. We never make the most of our best principles or carry our philosophy to its real heights. We are timid and compromising. We shrink and draw back. We doubt our best moments and distrust our highest visions. We leave them to the prophet and the seer, and content ourselves with modified and reduced ideals. Nowhere is there more educational cowardice and weakness than here. We impose the most unworthy limitations upon the love of truth. We love and seek after the truth we love. Sometimes it is of one sort, sometimes another. Some men love scientific truth and search for it heroically. Some love religious truth with like zeal. Some like American truth, some British truth, some German truth. And that is the kind they seek. And all this just perpetuates the muddle of the world. When shall we see that there is

no solution for this except on the heights? There is really no stopping short of the inquiring love of truth as it is in Jesus Christ. We use Arnold and Hopkins, we devote ourselves to minor brands and special forms of truth just because we are not brave enough to go clear up to those heights either in our thought of the teaching Man or the inquiring pupil.

That group of the Master and his disciples is eternally suggestive. He is the perfect Teacher, they are typical pupils. He had the perfect goal for their lives and knew the way to reach it. They missed it, as men have been missing it through the centuries, because they and we have not gone clear through with him. The teacher is much more than an imparter of information. At his best he is the maker of a spirit and the creator of a personality. And the teaching man in any age or place only comes to his own true position when that other perfect Teacher has become his pattern, power, and fellow. And he has never developed the inquiring love of truth until that passion becomes an inquiring love of truth as it is in Jesus Christ. Truth in him, truth in his personality is at the summit. All other forms of it are only on the way.

The climax of Arnold's philosophy lay in the words "the devoted love of goodness." That word awakens merriment and ridicule in certain

quarters. It is said to be mid-Victorian to be talking of goodness in the modern world, with its newer ideas. And what have teachers to do with that anyhow? All too many of them think their task done when they have heard recitations in arithmetic or algebra, or delivered lectures on psychology or philosophy, and conducted an examination at the end of a course. They count themselves teachers of subjects, not creators of personality. Meantime public education in every country has altogether too far broken down at the point of its moral character. A narrow, superficial, negative interpretation of goodness has also broken down under the strain of modern life and has been utterly discredited by sounder psychology and better ethical theory. But again we are driven to the highest for the resolving of our problem. Unity of personality leads us to the supreme personality of history. Inquiring love of truth brings us straight to Him. Devoted love of goodness cannot be understood apart from Him, or misunderstood in the light of his life. Here is another vital case in which the half-gods are in the way of the real gods; where only the real Person will be of final use. Men have been slow to see the significance of Jesus, slower still to measure up to his full meaning for life. The teaching man does not usually see his own entire relation to the life he is re-

lated to, while the pupil does not see it at all as a rule. But Jesus did see what he meant. And now after the centuries, blind as we are, we ought to see. We ought to see how primary and fundamental was his aim, how he attacked not the secondary things, as did Confucius, Mohammed, and Buddha, but the elemental. The redemptive, educational aim of Jesus led through personal unities, uses of truth, and moral developments and processes that were intended to result in a personal outcome called life eternal, of which he himself is the definition and demonstration.

There is an old saying which runs thus: "If you ask what is the first step in the way of truth, I answer, 'Humility.' If you ask what is the second, I say, 'Humility.' If you ask what is the third, I answer, the same—'Humility.'" So if you ask me the first step to unity of life, love of truth and love of goodness, I answer, "Fellowship with Jesus the Master." If you ask what is the second, I say, "Fellowship with Jesus the Master." If you ask what is the third, I answer, "Fellowship with Jesus the Master."

Fourth: The teaching man must never lose sight of his creative power and place in the world.

The real teacher is a real creator in the realm of personality. He may hold a lower and smaller philosophy of his work than that, but that lower

philosophy will forever keep him out of the highest ranks of his calling. He is not a creator *ex nihilo*. The most precious and sensitive of all material is put into his hands to make or to spoil. Whether he knows it or not, he is right in the very heart of the philosophy of creation and the continuously creative process, which is forever proceeding from the throne of God. He is, consciously or unconsciously, profoundly or superficially, in the midst of that whole creation which groans and beats with pain while it longs and waits for true sons of God to be made manifest. Probably very few teachers relate in their minds their own work to certain surpassing sentences in Saint Paul's chapter on the resurrection. Probably we all think of the resurrection exclusively in terms of the hereafter and with reference to what happens after physical death, and do not give practical and immediate meaning to the idea of being raised with Christ now. We surely do not think of education in such creative terms as to give point to the difference between the first Adam and the second Adam, between that natural material that comes to the teaching man and the spiritual person that it may become.

There is a well-established principle which Bishop Temple has stated in these words: "Material only reveals what it is when life supervenes upon it. Life only reveals what it really is when

mind supervenes upon it. Mind as intellect only shows what it can be and do when it is guided by mind as spirit."[2] I do not remember ever hearing that principle laid down in any philosophy of pedagogy, and yet we can see that it really belongs at the very center of the philosophy of the work of a teaching man. For the work of such a man follows the universal rule, the rule that applies to the preaching man, the governing man, the writing man, and all others; the rule that we never reach our highest levels if our philosophy is low or small. And our very callings sag in our hands unless we constantly strengthen and renew them by pouring the highest principle into them.

What a principle this is that we are now considering! A thing shows its own quality and worth only when something higher and nobler gets hold of it. A boy shows what he is only when he falls under the influence of the kind of teacher who can bring him out. The human body never showed its real meaning until the personality of Jesus got into a human body and used it. We never saw what flesh meant until the Word became flesh and we saw it full of grace and truth. Fishermen do not reveal what they may become until they get with Jesus and learn

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[2] William Temple, *Christ the Truth*, p. 5. The Macmillan Company, publishers. Reprinted by permission.

of him. Democracy will never know or show its possibilities until the kingdom of Christ supervenes upon it, pervades it, and lifts it above its natural self. Even the church with all its wealth of truth, service, organization, and ritual will never get above its present grade until and unless the living Christ, the Holy Spirit, the adorable and almighty God comes down upon it and dwells within it. Unless brotherhood lays hold of patriotism even that noble spirit will degenerate into exaggerated nationalism and become a menace instead of a blessing. This really is the practical essence of evolution, the thing God is forever trying to make of the world and men. "It doth not yet appear what we shall be." We are sons of God now, but the final outcome is not visible yet. And there will be no worthy outcome for life unless what we are is taken up into the power, the purpose, and the influence of some One infinitely better than ourselves. Oh, teachers of men, walk softly here and "carry your shoes in your hand," for this is holy ground. This reaches into the very mystery spoken of by the great Teacher when he told Nicodemus he must be born from above, that no one would even see the kingdom of the Highest unless something high and holy got hold of him and made him all over. It is said that Jesus increases the value of everything he touches. So he does, but that does

not say it all. He makes new personalities of those who yield themselves to him and his influence. He reveals the creative power of the teaching Man at its highest and best. And there is no real place for any other teaching man except in that company, no other model than that model. We must

> "Learn his great language,
> Catch his clear accent,
> Make him our pattern
> To live and to die."

Fifth: The teaching man will always be testing his methods, his spirit and his efforts by their product in human life.

Probably nowhere else in human endeavor is it more necessary to keep clear the distinction between means and ends, or between methods and output. Some years ago a visitor to a famous English cotton factory found what appeared to be the entire supply of machinery being thrown out of the buildings. In surprise he asked the meaning of the extraordinary procedure and was told that when that machinery was installed it was the best in the world for the making of cotton cloth, that new machinery had afterward been invented which made better cotton cloth, and that that factory must have the best machinery in the world since it aimed to produce the best cotton cloth in the world. In other

words, machinery does not exist for its own sake, no matter how venerable, expensive, or historic it is; no matter even how promising it may be. It is tested by its product as compared with what other machinery produces.

A lot of the educational machinery in use in the world just now seems to create only an ordinary product. The tests must be vital and not academic, even though they may not be very specific. I think John Henry Newman regarded Saint Paul's words in the Philippian letter as the best of all definitions of an educated man. And they are fine enough to justify that opinion: "Whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Long after Saint Paul sent out that unusual bit of writing, considered just as pure literature, Philip Gilbert Hamerton defined the intellectual life in very similar terms: "The essence of intellectual living does not reside in extent of science or in perfection of expression, but in a constant preference for higher thoughts over lower thoughts, and this preference may be the habit of a mind which has not any very considerable amount of information. . . . It is not erudition that makes the intellec-

tual man, but a sort of virtue which delights in vigorous and beautiful thinking, just as moral virtue delights in vigorous and beautiful conduct. Intellectual living is not so much an accomplishment as a state or condition of the mind in which it seeks earnestly for the highest and purest truth. It is the continual exercise of a firmly noble choice between the larger truth and the lesser, between that which is perfectly just and that which falls a little short of justice."

And there is no fairer picture in modern fiction than the one in Thomas Hardy's *Jude the Obscure,* with the youth standing at twilight on the hilltop of Wessex looking toward Oxford as the lights began to come out at evening. And as he looked the meaning of that fair town became vivid to him. "It is a city of light," he said to himself. "The tree of knowledge grows there," he added, a few steps further on. "It is a place that teachers of men spring from and go to." "It is what you might call a castle manned by scholarship and religion." After this he was silent for a long while, till he added: "It would just suit me."

Over the gateway to Cornell University is the famous arch with the noble inscription: "So enter that daily thou mayest become more thoughtful and more learned. So depart that

daily thou mayest become more useful to thy country and to mankind."

It is ninety years now since Emerson spoke at Harvard on "The American Scholar" and made the clear distinction between the professional and the personal meaning of the words. For many years readers of Emerson have carried in their minds the vision of the man on the farm as distinguished from the farmer, the man in the pulpit and school, the man in the bank and store, the man in the hospital, the man everywhere instead of the partial man interpreted by his occupation. And without any slavish reference to the technique of education we must insist in every generation upon the making of men in the largest, most human sense. Many critics feel that our modern education is breaking at its most vital point; that scholarship was never so exact and technical, teaching never so scientific, but that the personal product is not commensurate with either the expenditures or the machinery. Careful students declare that, with all our vast system, reaching from lowest grades to highest degrees, we are not creating prophets, philosophers, thinkers, leaders, or saints. It is said by more than one that the enormous increase in the area of modern knowledge has not been equaled by a corresponding idealizing or spiritualizing of its materials; that while our

teaching servants have been busy here and there with new methods, experiments, and results, the man has escaped; that above all the material extensions have far outrun the ethical and spiritual temper at the heart of it all.

The teaching man must always have in mind what Eliot once called "the Cultivated Man"—all the more difficult to create because so impossible to define in exact terms, but all the more worth producing because of what such a person actually is when he exists. One must resort to noble terms to describe him, terms that are not exact and mathematical at all, but true and personal in their flowing outlines. Eliot himself said the cultivated man would not be "a weak, critical, fastidious creature, vain of a little exclusive information or of an uncommon knack in Latin verse or mathematical logic; he is to be a person of quick perceptions, broad sympathies and wide affinities, responsive, but independent, self-reliant, but deferential, loving truth and candor, but also moderation and proportion, courageous, but gentle, not finished, but perfecting." That is not precise like a figure in geometry, but I think we know what it means. This kind of teaching does not make Platonists or Aristotelians, the scientific or the literary mind, the European, Asiatic, or American thinker. This looks toward making our last hope

in the world a human mind, and interprets the teaching man's task in human terms.

Shall I go further and say what I sincerely believe, that this means at last making in men the mind of Christ. He is the universal personality. The theories and tendencies of his own age and country never mastered him. The limitations of his own race and its culture did not fetter him. As far as can be seen the mind of Christ is the only mind in history with the universal quality and the timeless element, the only mind really worth trying to make in all nations and races to-day and to-morrow. The task of the teaching man is not the small task of making a mathematical or scientific a literary or a religious mind. It is the far higher task of making the mind of Christ in men. The race is still in its childhood, thinking as children, working all too slowly toward manhood in its thinking and understanding. Jesus is the last great model just as God is the last great certainty. In him we find the total and final meaning of life, by achieving his mind we work through to freedom and a free world. Our choice is not between the mind of Christ and something lower. The teaching man does not make any place for lower choices. It is between the mind of Christ and something higher. Until that something higher appears there is no other choice than this. This

way, and this way only, we go toward a complete Person and completeness in him. Making the mind of this person, putting the mind of this one into the minds of many, is what education means at its highest and best.

And what a place that conception gives to a true teaching man! If in this spirit he does it, if with this ideal he tries it, if in this fellowship he toils on through his years, he may sometimes at the end have fair knowledge of what that other Teaching Man meant when he said, "Learn of me" and spoke of men as "my disciples."

More than half a century ago a freshman in an inland college bought a small, green volume, printed in England, written there also and full of that atmosphere. It is one of the few books that freshman, still an undergraduate in the school of life, has retained through the fifty and more years. Why has he kept it? Chiefly for these sentences written of Arnold of Rugby by one who knew:

"He certainly *did* teach us—thank God for it!—that we could not cut our life into slices and say, 'In this slice your actions are indifferent, and you needn't trouble your heads about them one way or another; but in this slice mind what you are about, for they are important'—a pretty muddle we should have been in had he done so. He taught us that, in this wonderful world, no

boy or man can tell which of his actions is indifferent and which not; that by a thoughtless word or look we may lead astray a brother for whom Christ died. He taught us that life is a whole, made up of actions and thoughts and longings, great and small, noble and ignoble; therefore the only true wisdom for boy or man is to bring the whole life into obedience to Him whose world we live in, and who has purchased us with his blood; and that whether we eat or drink, or whatsoever we do, we are to do all in his name and to his glory."

There it nearly all is: the personal emphasis, the creative power, the love of truth, the love of goodness, the Master, the disciple, the unity of life, the personal growth and transformation, the eternal miracle wrought in all centuries and lands by the Teaching Man upon human life. Our world offers nothing finer than this. And this carries us back to the beginning of our era and brings us to another group, the Master and the men of whom we may not speak at all, but of whom we must forever think.

IV. THE WRITING MAN

LECTURE IV

THE WRITING MAN

THE poet Cowper had a quaint conceit of pity for the people who lived before Noah's Flood, because they had so long to live and no books to read, such years of time, as in Methusaleh's case, with such utterly inadequate libraries. The picture lends itself to a riot of imagination. Think of living seven or eight centuries without seeing a daily paper, a monthly magazine, or a Christian Advocate! Contrast all that with our modern conditions, with life so short and crowded and no end at all to the making of books and with the presses sending forth current literature in greater profusion than the leaves of Vallombrosa. Possibly our unfelt tragedy is that we are printing so many pages and making so little real literature; that so many of our writing men have been overcome by the manufacturing spirit of quantity production; that our modern man with the inkhorn is not clothed with white linen in both his soul and body.

I. *The prevalence of the writing man.* Right at the start of this study I think we must face the very extent or bulk of our modern output of writing. That ancient pessimist who wrote in

Ecclesiastes that of making many books there is no end, or, as Moffatt translates it with a Scotchman's pain at all expenditures save the expenditures for books, "There is no end to the buying of books," would have been reduced to utter melancholy and despair by the modern issue of printed volumes. He would have been overwhelmed had he also contemplated newspapers and the issue of periodical literature. The fountain pen has become, just by sheer numbers, far mightier than all the swords in use. The writing man exercises his gifts in all fields. He writes reports, editorials, essays, poetry, history, fiction, biography and also he just writes. The river of print has brimmed its banks, the currents run full and in every direction. For next to the prodigious quantity of the writing man's product in our modern time is the unspeakable confusion of it. The literary seas are full, they are turbulent and confused, their currents running in every possible direction and with all possible rates of force and velocity.

Now, it chanced that in the years when my front yard faced out upon the campus of Northwestern University and my privileges brought me often to the campus of Illinois, there was a young instructor, later a professor there and here, who, to use another's words about him, "was intensely conscious of our situation, who

felt that in a deep sense the personality and direction of a nation depend upon its writers; that if a right direction can be given to the new stream of talent, the future has great promise." Many here at Illinois recall him with affection and gratitude just as they sincerely regretted his going to an Eastern position of great influence, and as they deeply mourned his brave and what seemed his untimely death. I do not need to speak the name of Stuart Pratt Sherman, and I cannot speak it without bringing a choking sensation into many throats, my own among them. It is not my purpose in this study, as it has not been in the others, to present a biography of this or any other writing man, but to take the deep and abiding principles that governed this writer as a guide to the study of the place of a writing man in our lives to-day. Literature of all sorts has so large a place in our lives that we must be vitally concerned with the materials of which it is made, the spirit and purpose that go into its making; and what it will do to us when it is made.

I had the fortune also to know another who was both a creator of literature and maker of those who in their turn became writing men. There are literally hundreds of men who think nobly of literature, who write better what they do write, and intelligently appreciate what others

have written because of the influence of Caleb T. Winchester, of Wesleyan. Nothing finer or profounder on style and writing, on literature and its meaning has come from any American pen than his *Principles of Literary Criticism.* And all he wrote as well as all he taught was based upon a philosophy which he himself stated in these words: "Literature is the best thought that has been touched and vitalized with emotion and uttered in a manner of lasting charm." And he counted no literature great that lacked either the note of morality or the note of vitality.

I should say that no student could come to the highest reach as a writing man except on the principles which were the life-blood of men like Winchester, Sherman, and Brownell in America, or Morley, Arnold, and Ste. Beuve in the Old World.

II. *The sacredness of his task.* In the second of these studies a word was said about the sacredness of the state. The hope was that some who heard or later might read what was said would take a new view of what we are all too much inclined to regard as a secular institution. Indeed, that wretched tendency to separate between the sacred and secular in life is at the bottom of much of our trouble. The tendency is probably due to our failure to think of all these things in terms of human life. The state has no

real meaning for anything except human life. Nor has the school with its teaching man. Always the essential factor is personality, not subject. Nor in a peculiar way has literature any vital concern except the human concern. I wish I could say this with a prophet's force and an artist's beauty so that it would arrest those who are and those who mean to be writing men. I wish they might see at the center of their calling that radiant thing human life, and think of their calling in the light of its meaning for life. If the man with the inkhorn will test all that he writes by its power to cleanse life from the stains of the world, free it from the chains that bind it in degrading slavery, redeem life from smallness and evil and create within it freedom, sanity, greatness, and even a measure of glory, then the writing man will deserve to wear the white robes of his high calling.

Here is where many break. They get the idea of sacredness attached at the wrong place. They think their art a sacred thing or their philosophy, their sense of proportion or devotion to form. And they give us no bread of life or for life in anything they write. They fail to see the sacredness of their calling, and become mere makers of literature, often quantity-producers of salable stuff, sensation mongers and all that goes with the brood we know so well. No one of these men

we are studying needs a sound philosophy for his work more than does the man with the inkhorn. And the basis for his philosophy of his calling is the sacredness, the holiness of it in its relation to human life. Suppose any one of you had written three or four volumes of essays and much other matter not yet collected in a book. And suppose you were to be overtaken by the glory of death suddenly as Stuart Sherman was. Would not your friends be glad and proud to have some one write of you afterward what Carl Van Doren wrote of Sherman? "He worked enormously to unearth all the evidence before he made up his mind. He spared himself no pains to make every line truthful, lucid, distinguished. He paid every theme the tribute of his masterly style." Or what Sherman himself said of Stevenson: "He [Stevenson] loved style in life as well as in books. He was a moralist because he was an artist. Style is the enemy of chaos, anarchy, and personal whims, the result of election and arrangement with an eye to perfection, etc. It is the order and movement one puts into one's thoughts, words, and actions when they are going right. . . . How could he fail, in the long run, to take up the technique of living in human society which we call morality—or the right way to do it." That is what I mean by a sound philosophy of the calling of a writing man, the

thing that makes it a sacred calling by making it sacred in itself. For Sherman ran true, as all best writing men must, to words that can be picked out on many pages that he has written like these, some of them quoted, some of them not: "The best that has been thought and said in the world"; "The ideal man is distinguished by these traits: truth of substance, intelligent and frequent use of his reason, breadth of culture, the spiritual refinement of his democracy, a high and imaginative seriousness, a sense of form, a style urbane and adequate and a passionate love of truth."[1]

When a certain gifted writer of many clever stories was dying, she cried out to her flattering friends: "There is not one of them that I dare to show to God." Oh, you can write, you can fill much space, get much talked about, perhaps reap large royalties, but there is only one way to keep clean the white garments of a writing man and that is to "follow the gleam." I doubt whether any one thing is more needed in our American life to-day than a new sanctification of its press, the writing and the printing of stuff that we shall dare to show to God.

III. *The spiritual source and background of all good literature.* I think we are all still under

[1] Stuart P. Sherman, *Points of View*, pp. 108, 109. Charles Scribner's Sons, publishers. Reprinted by permission.

a kind of spell, not to say under a sense of awe in the presence of anything we see in print. The sense has survived in spite of an experience that would not tend to confirm or establish it. But after all our experiences a printed page has a kind of authority and influence over us which belongs to nothing else. The thing we read in a paper, a magazine or a book impresses us partly because we have never wholly got over the wonder of a thing in print. It may still be true that a visitor from Mars or some other planet would look with more wonder and awe upon our libraries of books than upon any other modern thing we could show him.

And yet I suppose that taking us by and large we rarely think of there being any practical, vital relation between the literature that is being produced in such enormous quantities to-day and any spiritual source at all like what we call the inspiration of the Scriptures. Indeed, I once heard an earnest man expressing the eager hope that the writers of certain current documents might be inspired by the Holy Spirit, and then hedge his hope by saying that, of course, he did not expect them to receive the kind of inspiration that the writers of the Scriptures received! And that represents a widespread attitude. Men are emphatic in their insistence that the Holy Spirit once moved certain holy men who wrote, and

upon the fact of the supernatural in that older life and literature, but have no equal belief in or insistence upon the Holy Spirit or the supernatural as a force in the production of this far vaster literature of to-day. When I had written these words I chanced to lift my eyes to a row of books on a shelf near me. Was it accidental that my eye fell upon this title, *The Supremacy of the Spiritual,* the noble volume by Professor Youtz, of Oberlin? But I was not conscious of any such supremacy in my morning paper, or in the magazines I read last night. Nobody seems to expect or demand any such thing. And I took the magazines before sleeping partly to get out of my mind two contentious volumes which had had a lot to say in an uninspired manner and temper about the inspiration of the Scriptures. But that fundamental principle of the "supremacy of the spiritual" simply is not in and is apparently not expected to be in vast areas of present-day writing. Multitudes would feel that they had lost their basis for trusting the Holy Scriptures if the sense of the peculiar inspiration of those Scriptures should be destroyed or seriously weakened, or if the glory of the supernatural element in that ancient literature were to be dimmed or clouded. Yet it never occurs to these multitudes that the literature upon which they feed their lives to-day, the literature which

their children read, the story of life to-day as interpreted by the literature of to-day, has any equal need of the inspiration due to the Holy Spirit's presence or glory of any supernatural influence in its pages.

Our literature is full enough of the spirit of the age, the spirit of America, or Europe, the spirit of adventure and sensation. It is all too much commercialized and materialized. All too little of it strikes the great note, shows anything like spiritual splendor, or seems to come from or look toward the primacy of the soul in man. Maybe the doctrine of the inspiration of the Scriptures which was made for a special use was so special as to be unreal in reference to the creation of all that other literature upon which we live. If so, this has not been best either for that or for any other literature. A careful German writer, foremost among her industrial leaders, declares that Germany's downfall was due to Germany's unspiritual life and literature. He declares, not in the interest of religion, but of civic life: "We can and must live only by becoming what we were designed to be, what we were about to be, what we failed to become—a people of the Spirit, the Spirit among the peoples of mankind."[2] The United States is just now priding

[2] Walter Rathenau, *The New Society*. Harcourt, Brace and Company, publishers. Reprinted by permission.

itself upon becoming the world's banker and leader in trade and industry. And the periodical and daily press of the United States is in this exceedingly critical day chiefly a financial investment for its owners. Meantime no other force in our life can go further than the press to make us "a people of the Spirit," and to make our country "a spirit in the world." And if the light that is in our writing men becomes darkness, darkness will be over the face of the world. It is easy enough to make stuff to print, stuff that will sell and be read, but there is no way to make the literature of light and elevating power except by the inspiration of the Spirit of the ages.

Poets are expected to have afflatus and vision; novelists, imagination and creative power; historians, a sense of accuracy, proportion, value, and power of narration; editors, clearness and fullness of mind, fairness, courage and a sense of timeliness; but no one of them has been expected to do his work with any more than just any good man's relation to the Holy Spirit. And our theory of inspiration with reference to one great literature has not been a theory that could be useful in any other region of the work of a writing man. The stout insistence upon the difference being both in kind and degree has had effects of a very far-reaching and practical sort. I am concerned now with a new order that will

lead every man who proposes to be or who is a writing man to face seriously the relation of himself and his work to the real and essential spirit that must fill and make such a ministry as a writing man may have to-day.

Actually I am concerned for such an understanding of inspiration as will make it a living, vital force in the production of that vast literature now coming into the world. Let us avoid conventional terms and not try to be too exact in definition, but let us reaffirm that there is a real meaning for us in words like these: Spiritual things are spiritually discerned and can be interpreted only by spiritual men; that those ancient prophets, writing on politics, domestic and foreign, personal and social life and all the rest, had no more important task than have the men now writing on the same subjects; that for them and their modern contemporaries there was need not for an occasional spiritual afflatus, but for a life of fellowship with the Spirit, submission to higher influences and co-operation with them; that this thing so hard to define might fairly mean a deep and genuine experience of spiritual things, which would bring to them not infallibility, but reality, and elevation; not to take the place of research and toil, hard thinking and mental integrity, but to lift all these to new levels in this writing world.

Hamilton W. Mabie once said after a visit to Washington: "I never see the dome of the Capitol either in the day or night without wondering when we shall ever be worthy of it." Facing that glorious dome is the Library of Congress with its uncounted thousands of volumes and magazines —an ever increasing number. I wonder when that literature shall be so created in the "Supremacy of the Spiritual" that it will be worthy of its own home there and the white dome across the way.

IV. *The relation of literature to life.* There is a shallow conception of literature that makes it independent of human experience and interest. This shallowness reveals itself in an utterly superficial view both as to the sources of literature in life and as to the meaning of literature for life. With that shallow philosophy, or entire lack of philosophy, persons consider themselves as competent to write because they can make sentences and paragraphs without any adequate knowledge of life and its significance. And they regard themselves as free to write without any regard to the outcome of their writing in human life, or its effect upon life. The lack of the sense of responsibility for writing at all or for the outcome of what one writes is part of our human tragedy. Sometimes this is due to mere youth writing without knowledge and experience, some-

times just to sheer shallowness writing beyond its depth. One never forgets the gleeful story of the lad who at the ripe age of twenty years published a volume of poems entitled *Life's Memories.*

But there is something even more deadly to sound and wholesome writing than shallowness. It is a twisted or perverted or wrong attitude to life itself. This takes many forms and finds many ways to express itself. Just now it is reveling in a certain type of biography, a kind of "assassination by innuendo," which is as cowardly as it is unliterary. Some of you may remember John Morley's criticism of Froude's *Erasmus:* "It is as readable as a novel, yet has a cynical taste about it; no sincere historic sense, no depth of faith in any principle, cynical at bottom and misleading. I do not see how these lectures can do young men any good." Now, cynical means doglike, and doglike is seen at its best only in a dog, but is seen at its worst when it snarls in a man. Anyhow, it is not the right attitude for a writing man to hold toward the life he interprets or that he seeks to create. So with all those other common distempers that get possession of writing men and spoil both them and their work, that keep them from being true interpreters or true creators in the realm of literature. Skepticism and pessimism, silly optimism and credulity are

all alike destructive principles in the life of a writing man.

I suspect that all too many drift into the calling of writing just as they do into preaching, teaching, governing, and other callings without any real philosophy of the calling itself or any proper conception of its methods and purposes. I think my purpose in these imperfect studies is really to bring us up face to face with the essential philosophy of these high callings and some living examples of men in them. Surely, one never can think of the business of preaching in a small way after hearing a preaching man like Brooks, or the business of statecraft in a low fashion after looking even for a moment into Lincoln's sad face, or the work of teaching in any ordinary fashion with the memory of Arnold before him. All our plans for our lives ought to be made on the basis of the loftiest philosophy of the calling we go into and the finest examples of personal service in those callings. You may never be anything but the editor of a country newspaper, may never write anything beyond a single book, but all your work will be on a higher level if you pitch it high. That is what such critics as Sherman, Brownell, Matthew Arnold, Winchester, Morley and Saint Beuve are forever saying to us. You may not set out to write a classic at all, but you ought not to set out to

write anything except with the ideals and principles of the classic before you. You may not expect to create literature at all, but always you ought to know what literature is made of and how it is made.

One statement of what constitutes literature is about as good as another. Perhaps the classic one is John Morley's, made in an address more than forty years ago this very month, though Emerson's is briefer. Emerson called it "a record of the best thought," which does not seem to get far enough into life. Morley's words are deeper: "Literature consists of all the books—and they are not so many—where moral truth and human passion are touched with a certain largeness, sanity and attraction of form."[3] That goes down into the sacred elements of life itself, past all trifling and the mere "writing" that passes for literature; clear into the wide ranges of the struggles of reason, the impulses and passions of life, the fortunes of virtue and moral ideals, of deeds and customs, the eternal contest between truth and error, right and wrong, virtue and vice. Men who write like this use the great materials that life and experience throw up on the human stream; they greaten and enrich the mind and soul of man; they get the race that reads to take

[3] John Morley, *Studies in Literature*, p. 218. The Macmillan Company, publishers. Reprinted by permission.

another upward and onward step; they take what has been lived and interpret it with such beauty, sanity, wisdom, and charm, that other life, laying hold of it, will be finer and fairer.

This kind of writing does not come from a writing man in whom there is egotism, jealousy, vanity, or selfishness. It does not come from one with a feeble love of truth or a pale indifference to human life. This comes only from "an emancipated spirit, a tender sympathy, a sovereign view of life, a splendid faith in humanity and its destiny." Men who write like this must see the invisible and the eternal, the true, honorable, just and pure.

I once heard Brander Matthews lecture upon "Literature as a Profession." He said, as he naturally would, many things that were interesting, brilliant, and vital, but the sentence that sticks, after more than a quarter of a century, is: "The direct wages, the wages of the trade, are small; the indirect wages, the wages of the life, are large." And these are the wages the man himself gets when he writes without lifting up his soul unto vanity, while he keeps his hands clean, his heart free from pollution, his mind untainted with falsehood, and in whose lips and pen is the law of truth and beauty.

It is this essential, vital relation of writing to living, of literature to life, that puts the business

of the writing man into the list of holy ministries. There is scarcely a figure in all the important group of serving men whose place and work at last mean more than this figure standing between the life he interprets and the life he creates, the life he puts into what he writes and the life that his writing makes. For this is the eternal, universal law stated in various ways by all the critics and interpreters of the relations of literature and life—that literature comes out of life and returns upon life to make or mar it. The best single statement of that relation that I know is in the Chautauqua lecture of Phillips Brooks, upon "Literature and Life," delivered more than forty years ago and published in the volume *Essays and Addresses*. The principle is, as I just said, both eternal and universal, and the writing man is the living bond between the source and the product. Life is the source and life is the product. The writing man determines what he will use, how he will use it, and what he will make with it. Woe betide him if he thinks of himself primarily as the maker of literature. Literature is the thing he uses, the force he employs to make something far more valuable and significant than itself. There is nothing more human, less abstract in its reach than literature of all real sorts. There is probably no such thing as "mere literature."

And just because of this essential human interest, certain things follow. There is good life and there is evil life in the world; there are good men and bad ones, noble deeds and base ones, heroisms and cowardices, nobilities and meannesses. Human history is full of them. The writing man finds them awaiting his touch. They make the material of biography, novel, poem, and history. Every foulness that anyone wants or does not want to find can be found; every destructive littleness that anyone can think of can be discovered. All the evil brood of evil tempers and dispositions lies along the pathway of human history. That clear thinking letter-writer of the first Christian century was not just digging up all the wretched things he could think of when he put down on the list sensuality, idolatry, quarrels, dissension, jealousy, temper, strife, rivalry, revelry, envy, murder, and the rest. The Galatians knew the things as well as they knew the names, just as we do. But it is also true that every nobility and glory that can be named also lie along that pathway of human life. There are secularizations, greeds, false ideals, and betrayals enough to make your heart sick, but there are also spiritualities, charities, loyalties, honesties, braveries, and the like, that fairly make us dumb before their splendor. And there they all are for the writing man as the

interpreter of life for life to gather up in his creative hands. If he wishes he can gather up dirt just that he may spread dirt, make foulness increase foulness in the world, and pollute the stream of life far down the years. All too many writing men have this low philosophy of their calling. Their robes are not of white linen and their inkhorns drop poison into character. Or the writing man can seize upon the things that are fine to multiply the spirit that makes them, can take the heroisms, the integrities, the nobilities that do abound to fill the common lives of men with heroisms, integrities, and nobilities. He can gather and create glory in the hearts of common men. It all depends upon his philosophy of his calling. There used to be a saying in New York that decency had a hard time in the city with one great daily making vice attractive in the morning and another making virtue odious in the evening.

Literature at its best will always have creative power. There is a difference, often pointed out, between a thermometer which registers temperature and a furnace which creates it. There is a kind of writing that simply reflects what exists, and maintains existing standards. Of course that is far better than the kind that destroys them. It is an achievement simply "to *see* the soul of good in things evil," but it is a far nobler

thing to *get* "the soul of good out of things evil." One is academic and the other is vital and constructive. The "helpers of those who would live in the Spirit," "comrades in the struggle" for right thinking and noble living are not content just to keep things along as they are and have been. Those who put truth in the second place can do that, but those who put truth and life in the first place will do something far better.

I suppose most men who have passed middle life in one calling think again and again of what they might have done in some other calling. Sometimes they even think with wistfulness and longing toward those other callings. The richest man I ever knew with any degree of intimacy carried through a long life with a tender kind of sentiment a wish that he might have been a country doctor. When I talked with him about McLaren's *Country Doctor of the Old School,* he said that was the man he himself would like to have been. Will it be an utterly improper bit of personal egotism for me to admit that all my life I have carried a wish that I might do or might have done some writing I never shall do, maybe never could have done? It has not ever been the primary wish of my life. For I thank God as the evening approaches that through the long day I have been in the calling in which I have been glad and proud to be, that and no other.

But sometimes when certain visions of the writing man come to me I wish I might have been an editor, according to a dream of my youth, or more often that I might have written the history of one of the critical periods in the Christian centuries. Phillips Brooks said that, if he had been a painter, he would have liked to be a portrait painter; and if he had been a writer, he would rather have written a great biography than any other kind of book. I can understand that desire easily, but think of being able to write about a period like the period of the French Revolution so as to bring out of it all the human interest, the social, political, and religious value, the intense color of human passions, braveries, sufferings, wrongs, blunders, wisdom, righteousness, and strength; the principles that were in all the events and reach over from that period and country to all periods and all countries; the flaming lessons against all manner of evil and for every kind of good and right. That would be a ministry if well performed by a writing man that would entitle him to wear many stars in his crown.

For I do not agree that the only way to write history is the coldly scientific way. History is too human for such treatment as that. It must be written in truth and accuracy, without bias or prejudice, of course; but if the record of life

is to pass on into life to save it from blunders, to shame it out of pettiness and meanness, to inspire it to courage and honor, truth and human power, it must be written as it is lived. Out of life, out of human life it comes, back into human life it returns, and if it be done truly and with creative power, it ever helps humanity to a larger life than that out of which it came.

That creative principle discussed in yesterday's lecture comes out again here. Nothing ever shows its real significance until it is caught up by some power superior to itself and made over into its larger purpose. Here, for example, is an historic event. Large issues, mighty forces, great persons are all involved in it. But unless an interpretative, creative mind gets hold of it and brings out its full meaning it remains only an event. In the hands of a true interpreter, a writing man with creative insight and power, it is lifted above the level of an event that happened once and becomes a principle that abides. It came out of an age, happened in an age, but in such hands it "belongs to the ages." Literature takes the local and temporary and makes them universal and permanent. Mere writing does not do it. Only that kind of writing that is creative and greatening, cleansing and ennobling does it. That is what happened to the men who did the chief writing ever done in our world. There were

the event, the life, talk and deeds of Jesus, all in an obscure corner of the earth. It might all have remained an event. It would have been the supreme event for those who had personal knowledge of it. Orally, by rapt word and recital they would have passed it on a little while and a small distance. It would even have remained a fascinating tradition to this day. But the glorious event got into the hands, not of professional stylists writing for literature's sake, but of living men who by fellowship lived their way into insight and vital understanding, ordinary men who became spiritual men, with discernment far above their fellows, men with creative power who under the Spirit of the living God put that matchless event into matchless literature and sent it out into life everywhere and always. Life went into those books we call the New Testament, life comes out of them to the end of time and the end of the world. The whole philosophy of it lies in a sentence written by one of those writing men who was not even dreaming of a philosophy of literature. It came out of a divine experience and forever creates a divine experience which verifies it. "These things are written," these things which happened in the life of Jesus, "that ye might believe and have life."

Not because these records, these literatures have magic, but because they have vitality, they

possess forever the power that belongs to creative writings, the power to make and ennoble, greaten and glorify the lives into which they pass.

You see where we have come. The life and calling of a writing man must be held as a holy thing. The garments of a man with an inkhorn must forever be white garments. He must be able

> "To clear from human eyes the dust,
> To melt from human hearts the crust,
> To cleave from human wills the rust.
>
> "Truth's trump to blow so fast and high
> That hurrying notes leap out and fly,
> Here, there, and all across the sky."

V. THE MAN OF THE MARKET PLACE

LECTURE V

THE MAN OF THE MARKET PLACE

We must always keep our thoughts of human occupations at high levels. A sound and lofty philosophy must lie beneath and behind the things we give our lives to. Chesterton had a real idea in his mind when he declared that before renting a room from a landlady he would endeavor to find out her theory of the universe. Materialism is serious in philosophy, but it is fatal when as a philosophy it reaches into life. There is a great word there in one of Saint Paul's letters which contains a text for philosophy and a motto for personal life: "Howbeit that is not first which is spiritual, but that which is natural." If the existent simply remains the existent, if the human never gets beyond that level, true development is arrested.

Now, there is scarcely any fact in our human history more striking and significant than the extension of the area of what is regarded as holy and spiritual. In another way this would be stated as the steady but sure invasion of what is thought of as secular by what is thought of as sacred. This does not mean the same

thing as wiping out the distinction between the secular and the sacred in life. That would be a disastrous dimming of meanings and values. It is the permeation of the secular by the sacred, the attempt to spiritualize and sanctify realms of life that have not been thought of in those terms. If the process goes the other way, or just so far as it does go the other way, life is degraded and lowered. This is part of the eternal struggle between evil and good, darkness and light, error and truth, body and soul, and all the rest.

In no other realm of life is this extension of what is spiritual more marked and meaningful than in the realm of human occupations. The time was—and not so very long ago—when there was one *"calling"* for men. All the other things men did were professions or just occupations. The "calling" stood at the top as a thing with which God had something to do. The professions stood next as being a little lower than the angels, but distinctly above mere occupations. The whole thing was a form of the caste system.

In that old day one had to be very sure of a call before going into the sacred calling of the ministry. The marks and tests of the calling were clearly marked out by the experts. But in the large the whole thing was a very special transaction between God and a human soul and

not to be interfered with or judged by usual human standards. If one felt himself to be called and said solemnly the words "woe is me if," other men were slow to get in between such a man and the sacredness of his call. To be sure, many of the most reverent and thoughtful people in the world have been sorely perplexed by some of the clear calls that other men have claimed to have. It has added to the difficulty of believing in the wisdom of the Almighty.

There was a long period, as you well know, when the idea of holiness and sanctity especially pertained to the priesthood. Prophets and in later times apostles had to fight their way into the ranks of the called. The natural history of the matter is that the man who speaks a holy word with inspiring power, performs a useful task with consecration, renders a helpful human ministry with devotion, finally comes into the ranks of holy men, and his occupation is lifted to the level of a calling. The spiritualizing of life has no more vital or significant phase than the spiritualizing of human occupations. I have been free in these studies to include preachers, statesmen, teachers, writers, and missionaries under the general head "Them He also Called." I now feel free to include a man of the market place and later a man of industry and a man of science in that same list. For I am anxious to

extend the number of occupations and activities that men will regard as holy, and into which they will go as servants of Christ and humanity. I do not see that life gains by regarding only special days, special places and special activities as holy, leaving all the rest to the secular rule and spirit. Surely, it is a nobler conception to get into worshipful touch with God in other places than Jerusalem or this mountain.

And every human activity must have a spiritual basis if it is to have a permanent place. We need the insight of Jesus in this matter. His clear eyes saw the essential foundations and real quality necessary to every useful and significant human occupation. He saw that neither personal character nor a sound society can be built on pure materialism. Society is in a bad way if an occupation as large and essential as that represented by commerce and trade is without a spiritual foundation and purpose. Society cannot get along with just one calling that it regards as holy. It is a poor time for human life when a few men monopolize the prophetic spirit and quality.

There is another fact that seems in part to contradict the one I have mentioned. There is the real extension of the idea of sacredness into activities and occupations. But there is also a real and strong tendency to the secularization of

all occupations, the secularization of the whole philosophy of life, and thus of life itself. The tendency has never been absent. There never has been a period or a country wholly devoted to the higher life, the life of the Spirit, and wholly free from the secular pressure. Every teacher in every century and country has been face to face with it. For Jesus, as for all others, his real work was obstructed and thwarted by the power of the world spirit. Indeed, as one reads the Gospels in the light of our modern experience, he is amazed to see how the spirit that confronted Jesus with opposition and hostility persists through the centuries down to our own time. And it persists both as a personal quality and a social philosophy. We have had all through the Christian centuries worldly individuals and a steadily growing philosophy of worldliness. The church has studied pretty thoroughly the philosophy of the sacred. It is doubtful whether it has been as thorough in its effort to understand the philosophy of the secular. It has certainly not been aware of the growth and development of what is now called secularism—of the large areas of life that are dominated by it, the absolutely respectable relations it sustains, the reach it has in all lands and all realms of thought, or the excellent, high-grade, thoughtful people now more or less under its sway. Some able man will ren-

der a real service to us all by a new and complete study and interpretation of secularism as a philosophy. Such a study must be thorough and serious. If it is superficial or narrow, it will be worse than useless.

For example, what do we mean by a secularized age or country? What is secularism as it works in actual life? How far is the spirit of the age the secular spirit? Is there an age-old or a new strife going on between the spirit of this world and the Spirit of the living God? What are the signs of the hold this philosophy has upon the modern world and even upon the modern church? Is the exaltation of business principles and business administration, the supremacy of trade and material welfare, among them? Is Mammon as a god being set before or even alongside the Lord Jehovah, the God of our Lord Jesus Christ? Are we actually trying to hold in reverence both God and Mammon, trying to get the benefit of loyalty to both? Are we trying to play safe both with the spirit of this world and the Spirit of the Lord?

I am moved to say all this as a part of this study of the man of the market place by the report of the International Missionary Council held in Jerusalem in 1928. The world at large did not know such a meeting was being held. Many of those who did know it thought of it

simply as a gathering of missionary enthusiasts trying to invent new ways of stimulating missionary collections. For it is a symptom of the widespread secular spirit that so few people think of the missionary enterprise in its spiritual significance, and so many only as a cause that is always asking for money and usually hard up. But no one of the historic councils of the church has larger meaning for the church than this that has just met. Each of those earlier councils confronted a living issue, faced a problem then existing, made serious endeavor to adjust the new gospel to actual conditions. So it was at Nicea, Constantinople, Ephesus, and Chalcedon, when Christianity was young and facing heresies that threatened its place in the world. So it was this year in Jerusalem when earnest men and women met to study again the state of the world and the present relation of the gospel to it. And it is a most significant fact that this latest body declared that "the most serious rival to Christianity to-day is not any non-Christian religion, but, rather, the secularism which attacks all religions alike." The current issue is openly declared to be between secularism and Christianity.

And secularism takes more than one form, shows itself in more than one way. It is at once a philosophy and a practice, a theory of life and a way of living. Much of the common, everyday

secularism of the world does not even know that there is a philosophy bearing that long name. The philosophy interprets the world solely in the materialistic way of the natural sciences. It sees no place and consequently has no place for spiritual laws and spiritual values. It does not recognize moral principles as having any authority. Good and evil have not that supreme place in the theory of the universe that Christian philosophy has always given them. The whole thing known as spiritual authority is denied, not in religion alone, but in all human activities.

On its practical side this form of secularism simply ignores the claims of the higher law. Natural law, the forces of nature, the power of wealth, and the tremendous physical might of the modern world combine to make the practical impression that with these forces God is unnecessary and that against them he is impotent; that really the overwhelming power of the world has got beyond or got away from Jesus Christ. Having so much food and such abundant raiment and all that goes with being well fed and clothed, men regard themselves as having a perfect right to be content. They consider that religion has to do only with a small fraction of life, that Jesus Christ has only a limited relation to and small authority over life, that the great bulk of life is subject to its own laws, has its own rights

and is not subject at all to any spiritual authority. Many of the old forms of denial are no longer current, many earlier questions no longer being asked. Much of the old apologetic has no bearing upon present issues. But probably never in our entire Christian history has the real issue between Christianity and the world been more sharply drawn in all the world. The issue between a spiritual basis for life and an unspiritual one now faces all the religions of the world. The religions of the East seem even to themselves to be without power as they are confronted by the new, modern, industrial, secular spirit. And our partial, imperfect Christianity is almost equally helpless in this new situation or this old situation in new proportions.

At the same time, in Christian and non-Christian lands alike, men are discontented and dissatisfied with the new and prevalent theory of life. There never was so much wealth as now or such abundant evidence that human life cannot live on it. Men never had so much bread or knew so well that they cannot live on bread. Out of all the discussion at Jerusalem came the word that "the more thoughtful among the rising generation the world over are profoundly dissatisfied with secularism or scientific relativism as a faith to live by and are pathetically looking for some more solid material out of which to

build an ark for their souls."[1] And this reveals the real tragedy which is the tragedy for life itself. It is life that suffers when a false philosophy or a false use of a true philosophy becomes widespread. Secularism on one hand, and an imperfect Christianity on the other, tell alike upon human life.

Now, what is the bearing of all this upon the theme immediately before us in this study? The bearing is not exclusively on this theme. Secularism runs into many realms, perhaps into all realms of life. And the partial, imperfect interpretation of Christianity affects men in all occupations. But there is no region of human life more profoundly or more seriously affected by the secularist philosophy than that part of life relating to business, commerce, money, or what we call material welfare. And the very extent of this, the mere bulk of it, makes it serious. There is no statement of the extent of it that will enable anybody to grasp or visualize its place in the modern world. And its nearness to us, its constant pressure upon us, gives it a spiritual importance that could not be overstated. If in the small, meaning the petty business of daily buying and selling, or in the large, meaning the trade and commercial movements of the world, secularism rules as a philosophy or a

[1] *International Review of Missions*, July, 1928, p. 449.

practice, then one of the largest and most significant areas of life is simply paganized. Or if there be anything like universal acceptance of this condition as inevitable, or universal doubt as to the possibility of spiritualizing it or making it according to such ideals as Christ's, there is created a moral and spiritual paralysis which will be swiftly fatal to human character and real civilization.

The question is not what chance Christianity has in the face of these conditions. Christianity does not ask any chance for its own sake. It is of the essence of love that it does not seek its own, is never selfish. The real question is what chance human character has or human society will get under such conditions. In the last analysis this is what is involved. It is not finally a question of the survival of Christianity or any other religion, nor the question of money and material prosperity. It is the question of what will become of the world's manhood and what will the world's manhood become. And that brings us straight into the meaning of Jesus Christ for human life and his place in this vast region of activity in which men live and move and have their daily being. After all is said and done, if the commercial spirit dominates the world's manhood, makes its standards, creates its principles and determines its character, the outcome

will not be according to Christ. That will be bad for Christianity, for it is always unfortunate when a good philosophy of life fails. It will be heartbreaking for the living Christ, for it is always a new crucifixion for a person like him to have people go away from him, or only go halfway with him, or lower his standards or forsake his ideals. But at the last the disaster falls upon the people who put other gods before him, who enthrone another philosophy in their trade, politics, or society, who for any reason adulterate the pure principles of Jesus. He continues to be what he has ever been. His character does not suffer deterioration. But the world's character sags and drops. Instead of going onward and upward to manhood such as his and to society like his kingdom, it goes downward and backward.

And this is not the petty question of whether a man can own and run a country store on Christian principles. That is in it as a small phase. And many a small soul wrecks itself on false measures, unjust weights, adulterations and small cheating. The large question runs into this small one, as the ocean runs into the small bay. But the discussion of even the smaller phase of the subject has been serious both for business and the spiritual life. Among other results has been the hardening of the walls be-

tween two things that in a human life must actually coexist; the narrowing of a big field of commerce to the individual's practice in his own business, large or small; the strengthening of the idea that religion has to do only with individual safety, decency and correct conduct, or the saving of one's own soul; and the utter failure to think in positive terms of the whole commercial system as a realm to be moralized and spiritualized. That great achievement has hardly appeared to us as an actual possibility, possibly hardly as a necessity. We have thought it quite enough if we could make sure that men in that vast world could be kept from being wholly of that world. But we have not seriously and hopefully thought of the kingdom of *this* world, this world of business, as becoming the kingdom of our Lord. We have thought of it as prosperous and honest, within the law, as aiding human comfort and multiplying human blessings like education and art, even as having a friendly and benevolent attitude toward Christ and his kingdom, but we have not in any adequate, positive way even thought of it as being subject to Christ in its entire aim, method, temper, and purpose. A Christianized merchant, having the spirit of Christ and saving his own soul, in a system that is secular and has not the spirit of Christ, is about as far as we have gone in our thinking.

And that simply is not far enough. Something besides this is necessary.

This age of ours needs to understand the relation of Jesus to its entire life, and it cannot understand anything aright until it does understand that. We shall not only have to rethink the whole problem of the supernatural in its relation to miracle, but also and particularly in its relation to money. And when we begin that we shall quickly see that the spiritual and ethical redemption of commerce is far more than the mere moralizing of small trade, or the conduct of business in an honest and legally correct way. The spirit and principles of Christ must be put into it, put in control of it, made to permeate and govern it both in its ends and its means. Here, if anywhere, must the great words of Paulsen apply: "A Christianity reconciled and at peace with the world is a weak and powerless affair, surely not the real and original Christianity. True Christianity may always be recognized by the fact that it seems strange and dangerous to the world."

And yet may we not possibly misinterpret the mind of Jesus in this matter by thinking in other than redemptive terms? We think of the world and the things in it in terms of necessary destruction, as if the world were all alike. Surely, we cannot think of such areas of life as those

areas covered by commerce in all its forms in those terms. Must we not follow Freemantle's lead and think of the world of commerce as the subject of redemption? Does not the Christian principle of salvation have special application here? It is easy to see that the principle of sacrifice, the principle of the cross, the principle of life from above must be in many realms. But the insight of Jesus as shown in the New Testament goes far deeper than our imperfect thinking. Commerce has not had the spirit of the cross, or redemption, or Christian holiness in it. And only in a small, vague way have we thought of that spirit as belonging there. We have been insistent enough upon individual Christian conduct in a system that is almost wholly secular in spirit and practice, but the spiritual regeneration of the system itself has not in any real way commanded either our thoughts or efforts. The philosophy of trade has been secularist and the whole mighty scheme of commerce has seemed to lie beyond the reach and perhaps beyond the power of the spirit and philosophy of Christ. Many an individual has in practice been fine and noble in spite of the general temper and philosophy of his occupation. On the other hand, the prevailing philosophy, dominant and imperious in its character, has overborne and submerged countless individuals as a flood.

I am not, as in previous chapters, basing this study on any individual, though some have been suggested to me as good personal illustrations of the Christian man in one or another kind of business. Happily, we all know such men, some small tradesmen, others real captains of commerce or finance. But valuable and significant as such men are and interesting as a study of them would be, it seems to me that the psychology of the study compels us to stress the importance of a new spiritual philosophy of commerce rather than to strive for a few cases of individual excellence while leaving the attitude and temper of the system as a whole thoroughly secularistic throughout the world. We shall not overcome by our present process. With commerce as with war a new psychology, a new philosophy must be created before a new world will come. There must be a new creation.

And I think it doubtful whether a great area of life like the area which business occupies can be saved from its own natural tendencies and for its own highest uses except from within. The principle of the incarnation has a real application here. The goal of Christ can be reached only by the way of Christ. The incarnation must not only be the great fact of our doctrinal system, it must be the everlasting basis and method of our religious and moral life. Christ

must walk into and through our whole commercial, financial structure saying, "I am the way," "I am the light," "I am the life." And the sooner we join this issue thoroughly, in the method of Jesus, between secularism and the philosophy of Jesus, the better. There are those who think and say that Jesus cannot conquer this imperial realm, but they who do say that have either lost or never had the keen sense of his potent, omnipotent, persistent personality. Doubt or dimness at that point leaves us with a sense of final helplessness; and if we once admit or even feel that a vast, vital region like the region covered by the word "money" is beyond his redeeming, transforming power, we have put the most fatal of all limitations upon the plans of God and the power of God. It would be the old story over again, "We brought him to the disciples and they could not."

I said that this transformation must take place from within. Someone sent me recently a volume on the economic situation. At the climax of the volume the really big man of business declares anew his confidence that he "could name twenty men who have influence enough to bring any really good and feasible thing to pass." The trouble is that such men have not the courage of their own best moments, the courage of their ideals, the courage of their emotions. They

have supreme moments, when they would take any high adventure for humanity, when they are ready and not afraid to face the powers of darkness or the prince of this secularist world. Then they take themselves in hand and become safe and respectable, custodians of the regular order, upright in their dealings, generous and helpful to good causes, official members in the churches, highly respected and fine, with all the glow and thrill gone from their high moments. They reverently recite the creed every Sunday and unintentionally fly straight in the face of the whole living principle of the incarnation. And when men lose the spirit that brought Jesus *into* the whole big system, they lose their power to transform the smaller system they are themselves living in. Listen to these words and think of Jesus as you do. He went steadily ahead in his work without insisting that he must be assured of its success in advance. He did not allow devotion to petty details to cramp his relation to the large plan. For him the one thing was to do what ought to be done. He did not wait to come nor to speak nor to die, at last, until guarantees should be given for his own safety and success. He came, he spoke, he died. And that is success. He did not refuse to try. That would have been failure.

You may say a thousand things about Jesus,

but you can never say that he was a spiritual coward or a person whose moral courage was chilled or restrained by caution or calculation. All too much we insist upon seeing the entire outcome before we make the big moral venture. And I see no way to overcome this materialistic, secularistic world except the way of the incarnation which puts leaven *into* the lump, light *into* darkness, life *into* humanity and with consummate daring goes on to make the whole structure over for mankind's sake.

There are two other essential principles involved here. One is the principle known as "the retained passion and the transformed purpose or objective." According to this, a man's aptitudes and powers are not destroyed or crippled, but exalted by having them filled with a new spirit and related to a higher purpose. There are many applications and illustrations of this principle. But it holds in a special way in the region of activity before us in this study. Jesus would have taken the rich ruler's character, his decency, his very relation to his possessions and have transformed them by giving them a higher use. His money was costing him too much. He was dwarfing himself by being an owner instead of a benefactor. But the ability he had ought not to have been destroyed. It ought to have been saved. It needed to be exalted and ful-

filled. And there was no way to compromise with existing secularism or the Mammon of his day. There never is any way. It is doubtful whether Jesus ever showed keener insight than here or insight having more meaning for our modern life. Our life is devoted to money. It has real love of money no matter how it seeks to show that it does not actually love money but only what money will do and buy, or how much men pretend that it is the making of it, not the possession of it, that they care for. Hardly any question is more acute with us than the question of values. These are the ruling passions with multitudes of modern men. So they were in Christ's time. What did he have to say about them? What did he try to do with them? What is the deeper, modern meaning of his relation to Matthew and Zacchæus and the rich ruler? What is the philosophy of such words as "Lay not up treasures," but "Lay up treasures"? Is there not something here of real value in this modern struggle of the Christ spirit with the secularist philosophy which has such tremendous hold on the world? Is there not, according to Christ's own practice, something in that passion for wealth, that power to acquire that is too good to destroy or to lose, either by direct process of destruction or by letting them be destroyed by their own inevitable tendencies?

Is not that the significance of Christ's attitude? Did he not for the men of his day, the money men, the money-making men, apply the higher law of fulfillment, on the one hand, and the transforming, saving principle of retaining and using what he saw to be good in the passion of men and setting highest objects and purposes into the passion of gain?

I have used as the theme for these studies in occupations the very significant words "Them He Also Called." Oddly enough, there is no case of a personal call by the Master more striking than his call of Matthew, who was as completely identified with the secularism of his day as any man could be. He made his living by it! And yet the Master of the principle of fulfillment rather than destruction of life, the Master of the principle of "retained passion and changed objective," literally called this man into his fellowship and set him out upon the highway to world influence for an anti-secularist kingdom. Matthew heard and responded, not seeing nor waiting to see the end from the beginning, but knowing that he must not flinch from that call. The rich ruler, another secularist, decent and devout, saw the gleam, calculated, flinched, turned away and defeated both his own life and the life of the Master in him. And in the light of Christ's own practice I think his church must

now in his manner and spirit make new appeal to all those who are absorbed in finance as Matthew was, as the Jews and Romans of his time were, to take their superb special ability and skill over to Jesus Christ and put it into his hands, not for its destruction, but for its fulfillment. Modern man has built the largest house that man ever lived in. His grasp upon nature's wealth and the world's resources enables him to do it. Economics and finance can have a material basis and lead wholly to material welfare. But human welfare cannot rest upon a material basis. The house of life so built will not stand. This larger house of our life so built will not stand. The larger house of life can be built with security upon the principles of Jesus and made a fit habitation only when Jesus dwells in every part of it. It must be a house to live in and must be built on principles that can be lived by.

I think we have made a tragic blunder insofar as we have, in our colleges and among our youth, laid our emphasis so largely upon Christ's call to mission fields, ministry, and teaching. In all too many cases we have made the modern Matthews, Zacchæuses, and rich young men feel that they are out of Christ's interest unless they are prepared to become missionaries or ministers. And the ablest men of many colleges have gone away, sorrowing some of them, into the secular-

ist view and philosophy of life, partly because we have made no place for them, their power and passion in any other. Of course some of them are secularists just because they prefer the world. Some love darkness and make no effort to conceal it. But to-day I throw out the vision of Jesus Christ calling men to transform secularism from within, to hold its mighty power and bring its objectives into captivity to Christ. A character in a lowdown current story referred to himself as "the great unredeemable." But if Christianity uses that word or adopts that idea with reference to persons, groups, or areas of human occupation, it backs away from its imperial position as the religion of redemption and life, with the glorious figure of the redeeming Christ at its center. You cannot repeat a creed of defeat and moral helplessness standing at attention or with drums beating, banners flying, and trumpets stirring hearts to courage and confidence.

On the day that I read that depressing word about the unredeemable man I heard a radio announcer say that the orchestra in a well-known New York hotel would play next: "The World Is Waiting for the Sunrise." That is a better note. It changes the whole tone. That spirit would be ready to brave the powers of darkness. It has the courage both of its faith

in Christ's power and the real experience of his grace and presence. It does not propose quietly and softly to surrender so many and such important areas of human life to the secular spirit and control. That spirit has grown discouraged with and weary of the Christianity that without struggle yields so much of pure secularism. That is the way the regular order has developed. And if this is the best we can do, we have to confess that we cannot do well enough.

Religion never had a more urgent call than its call to save this present world from secularism, to redeem for its real and higher uses the whole world of commerce, industry, and finance. No religion except Christianity can do it, and Christianity cannot do it unless it is willing to go the whole length with its Master. Jesus does not call men just to save the standing order in the life of trade, but to create an order among men that will embody and express even in that vast region the will of God for men. He does not call men to be comfortable, prosperous and benevolent with part of what they have gained in a secularist society. He does call them to make a new order even in that region where the secularist spirit and philosophy most completely dominate, even to the point of revolution from the current world order to the perfect order of the kingdom of God on earth. Commerce has

not been ruled by the spirit of the cross. It has not thought that spirit belonged in it. It has taken for granted that there might be a secular education, a secular press, a secular government and a secular scheme of commerce. And God knows all this has come to pass. It has the world in its grasp, which is the current tragedy for the world. For in the long run that civilization will ruin the world.

Remember as we close the principle stated earlier. Nothing ever shows what it is worth until something better and higher than itself possesses and controls it. I only restate it and leave you to think out what the world's business would show itself to be if the Spirit of Jesus controlled it in all its reach and range.

"Them He also called."

VI. THE MAN OF SCIENCE

LECTURE VI

THE MAN OF SCIENCE

Remember the text which sets the tone for all these studies: "Them He also called." The controlling idea in them all is that the perfect Person calls other persons, of many kinds, in many ways, to serve mankind. He himself sets the example and illustrates the principle of absolute devotion. He made no bread for himself even though he had been without bread for many days. He would not use his power for himself or his own advantage. He would not save himself at any stage. He gave all he had to save others. In that spirit he honors and exalts men by calling them to share his work for mankind. He reaches out into many fields for such men. The men who can touch human life with beneficent power he chooses and calls for this supreme fellowship with himself. It is the new and true doctrine of election that interprets privilege wholly in terms of Christlike service. And in the name of highest usefulness he lays hold of preaching men, ruling men, writing men, teaching men, missionary men, men of money, men of

science, and many others to work with him in the finest endeavor going on in our human world. In the spirit and purpose, the patience and persistence of it, all human life is exalted.

Now, in this study we shall be trying to see the man of science in a new light, a light in which religion has not usually regarded him. We shall not attempt to reconcile new science with old theology, nor criticize any scientific theories, nor defend any historic attitudes religion has taken to science. We shall try to get into the more significant atmosphere in which the Chief Servant of man stands in the midst of the world's human needs, calling other men to join him in his passion to redeem human life from destruction. Our emphasis will not be on the spirit or faith that inquires, but upon the science that may serve. I really want to see and if possible show how the man of science is called by Christ, how he can meet that call with his science, can use nobly the real strength he has in aid of human life in response to Christ and in co-operation with him; to show that Christ wants the man of science in the ministry of helpfulness with himself and all the others, and to suggest some of the services which the scientific man can render in co-operation with Christ.

This is not an attempt to show how a man of science can hold his faith in spite of his science,

but how he can use his science to serve mankind with Jesus Christ the center of faith.

For the ministry of Christ to human life must be interpreted in the light of its vast scope and wide reach. I sometimes think that the worst of all our heresies is the one that takes a small, petty, piffling view of the proposal of Jesus for human life. Religion has suffered incredibly from its miserable failure to bring its practical religious thinking up to the standard of length, breadth, and height of the pattern shown us in the Mount. I have really one chief purpose in this initial course of Wilkin lectures, namely, to show how Jesus claims all life and power for the service of all life and need; how he genuinely calls all men who can help, and lays hold of all good agencies and influences, not for his own use, but for the holy use he can make of them for mankind. You can interpret the proposal of Jesus in a narrow and petty way and you can get the kind of Jesus who can meet that kind of demand. But that is not the Jesus of history, the Christ of experience, the Redeemer of all life from destruction or the everliving Creator of a new manhood in a new world. And that small interpretation simply makes no appeal to the best men of our human race. There is no reason why it should.

What, then, are some of the ways in which a

man of science can help the Man of Galilee in his eternal endeavor for human welfare? First, he can heartily respond to the principle and practice of Christ, who used everything and everyone that could help him in his perfect service to mankind. Jesus was opposed to chasing any persons away as long as they could help in the grand human movement. He did not require conformity at all points before allowing co-operation at any point. He took or craved the skill and power men could give without demanding that it should be perfect before he would use it. When the disciples saw an outsider casting out demons in Christ's name they stopped the proceeding as being irregular. And Jesus made short work of their concern. If anybody is actually casting out any kind of demons, he is not to be stopped but encouraged. Let us be very slow how we call down fire upon or apply opprobrious names to men who are working in the lines of Christ's general purpose of help.

Christ has often lost and been deprived of the help of men whom he eagerly desired, partly because other helpers have been hostile and narrow, partly because men who could have helped could not see how their contribution could be made to fit into the general scheme, and partly because of centuries of bad training and the con-

sequent creation of a closed attitude. For example, many men of science have been turned away from Christ himself because a lot of early science has got identified with Christianity when it really is not a part of Christianity at all. Not all of the science falsely so called has been outside of the church.

Meantime there is that fundamental, unvarying attitude of Jesus Christ expressed in his constant appeal to every kind of person who can help him serve human life. His big purpose for men was the controlling motive in his life. We never can understand any particular position of Christ except in the light of his dominant purpose. He did not mean to leave anything undone or exclude anyone from co-operating with him for the fulfillment of the supreme design. And he has that purpose to-day just as in the days of his flesh. To-day probably more than ever he craves the help of all the men who can help. Will we ever fully get hold of his own spirit and grasp his own principles in their reach? Will we ever see the meaning of his call to men to join him in service to other men? Or, believing in the living Christ, as we surely do, and seeing what he is trying to do now, will we go on perpetuating our historic folly of pettiness, exclusiveness, and narrowness? Will we forever require agreement at all points before accepting

help and allegiance at any point? Surely, that is not the spirit of Jesus.

Second: The man of science can bring into human life the real scientific spirit. That spirit is needed not only in life as a whole, but also in the relation of religion to life. We have properly said a good deal about the necessity of making the scientific spirit religious, but we have not thought or said half enough about making religion truly scientific in spirit and attitude. Of course we are thinking here of scientific spirit and religious spirit both at their best. Not every man in science has the true spirit of science and not every man in the church has the real spirit of religion. And many men in each field have assumed infallibility not only in their own realm, but away beyond it. But neither of these groups renders much service anywhere.

But, now, is not Jesus always calling men to reveal and to create and possess the true scientific spirit as shown in an absolute desire for facts? Christianity cannot render its best service to life except by the full use of its own facts and all facts. It ought not to be hard for Christianity and true science to get together on the basis of devotion to facts. Huxley, in a slightly mixed sentence, once said that a man must sit down before fact as a little child and follow humbly where it may lead him. Thomas

Arnold made as one of the basic principles of education the inquiring love of truth. And nothing is more marked than the common emphasis upon experiment in science and experience in religion. We have not always had a scientific care for accuracy in the matter of experience, but on the other hand we have not always been careful of the ethical and spiritual meaning of scientific experiment. Jesus surely calls scientific men to serve other men both by precept and example by compelling the Christian Church and the Christian man to be very sure of the facts upon which they rest their lives. Nothing is gained, everything is lost, when life is based upon falsehood or untruth, even though it may seem to be a religious truth. And mankind always needs the services of those who can cure it of the disease of hostility to new facts or new interpretations of old ones.

Especially just now does Jesus need, and I think calls for, the aid of men who will compel Christianity to make the most of its own facts. It is quite likely to make enough of its theories, not so certain to make enough of its faith, but in every issue that confronts Christianity to-day, in every service it is trying to render to the human life of all our world its supreme strength lies in the use it makes of its facts. Scientific men do not all know they are doing it, but actu-

ally they are fairly shouting to Christianity, first, to be sure of its facts; second, to distinguish between the real facts of Christianity and the accretions that have attached themselves to it; and, third, to make the most of its facts in their use for human life and, above all, to make the most of its greatest Fact and his supreme value for human life. See what this means and what a service it is. The very life of religion depends upon the facts of religion. Being religious, at last, requires that the religious life shall rest upon truth, be conformed to truth, and filled with truth. There is no chance for integrity, freedom, spirituality, or an ethical life except the chance that lies in actual truth. We cannot get far on the philosophy of a fervent Negro preacher who said he had a "blessed time" preaching, that he "had just closed his eyes to the facts and talked religion." That is neither scientific nor religious. Saint Paul's marshaling of the facts about the resurrection of Jesus is a lesson in fact-finding and fact-using. He was in line with the best men of science in being very sure of his facts, in resolutely resting his faith upon the facts, and making the most of his best facts.

And the man of science is also needed as a servant of Christ and a helper to those who would live in the Spirit, to hold us true to the

sense of proportion and value in the facts of religion. The facts of Christianity have not all the same size, nor have they all the same value. Henry Drummond said a generation ago that "Christianity is learning with science to go back to its facts," but that it had not yet learned to distinguish between its facts in the matter of their importance and significance. It has not yet made enough of those facts which have major meaning for life. All too many are laying major emphasis upon minor facts. We must ask about anything that relates to life and religion the primary question, "Is it true?" Then we must immediately press that on through the further questions: "Is it a major or a minor truth?" and "What is it vitally good for?" Distinguishing thus will enable and compel us to free religion from bondage to the small and unimportant and to set in their true place in life all those facts which have supreme and essential meaning for life.

What a place that will give to the "fact of Christ"! In absolute harmony with the most perfect scientific spirit we are compelled to make the most of this greatest Fact and his meaning for human life. I have quoted so often that some are weary of it the tremendous statement of Glover that, "speaking bluntly, Christianity has not made enough of Jesus Christ." It seems

to me that every true man of science, every man with scientific insight into facts and their meaning, is crying out to us: "Make enough of Him! You are not in line with science at all unless you do." Maybe they will drive us to our real center. If so, they will nobly serve humanity. They may save us from the countless Christianities that are wrecking us and put us at last into full possession of the Christ who is our supreme fact for human life, the supreme fact in both history and life.

And what a place this will give to the meaning of Christ![1]

Here is the scientific order: First, the discovery of the fact; second, the setting of the fact in its proper place in our thinking; third, making its own proper place for the fact in human life. This is the way of all discovery in every realm. First, men get hold of the forces of electricity; second, they adjust this new fact to the rest of their knowledge; and, third, they go out to make a place for electricity in life and use. Now here is the supreme fact of history and life, "the only fact that really matters"—the fact of Christ. If this age of ours needs anything to lift it out of its ruck it is a rediscovery or a new discovery of the fact of Christ, a new

[1] The author desires to call attention to a volume which every new generation ought to know, *The Fact of Christ*, by P. Carnegie Simpson.

understanding of his relation to life, a new adjustment of this fact to the rest of our thinking, new thinking in the light of this controlling fact, and then a determined and consecrated effort to make a true place for this fact in the world. It is easy enough to write those words. They can be calmly written, just as you could quietly write down what Ben Franklin found out about lightning, but when you really get this revolutionary idea into your system, and then go out to make new creatures, to put men everywhere in touch with the power to become sons of God, to make enough of Jesus Christ in America, Europe, Asia and Africa, life will not be placid and self-controlled.

I can only indicate two or three special ways in which the man of science can help and is being called to help Jesus Christ serve men. These ways are illustrations of many other ways which exist but cannot find place in this brief discussion. All the time I have in mind the figure of the Master of human interest calling other men in their own special fields to help him in his unselfish, unwearying service to mankind. He never wants anything for himself. He never wants any person for his own benefit or advantage. He always wants other persons, their powers and their possessions, for the use and help of our common human life. He eternally

works at saving others but never even thinks of trying to save himself. He did not even ask Simon the Cyrenian to relieve him of the burden of the cross on Calvary's slope. And he seems to me all the time—"him evermore I behold"—to be coming up to men who have power, all sorts of men with all kinds of power, and saying to them, "Come along with me, let us lift, or lighten, or teach, or heal this human world in which we live." Honestly, this is the realest thing I can think of. For long years now I have seen him asking men to join him in the fellowship of service. Many have gone with him, many have turned away.

I am trying to indicate just now some of the ways in which a man of science can help humanity by co-operating with Christ. I have spoken of one way. Here is another: The man of science can help by keeping alive in men the sense of expectancy, by calling religion always to look for new, greater, better things to happen in God's world and among God's children. An automobile engineer spoke recently of his belief that science has not yet begun to produce its real benefits to mankind; that the wonderful age is yet to come; that we are merely crawling along, groping for the truly wonderful things that the future will see. But if that be the vision of a man of science, what ought it mean to a man of

religion to strike step with him while together they go forward to find out what religion, the life of the Spirit, can yet do in the way of benefit to mankind, to get religion looking forward to the wonderful age, to force religion to quit crawling and despairing and to look ahead to the days and years of wonder. The man of science can help us to destroy the sense of ordinariness in our spiritual expectations. The man of science has no limit to his expectations, and he is working all the time to make his dreams come true. He can help us destroy "the fatal mental state of completeness" either in ourselves or our organizations or in our possibilities.

I think it one of the lovely things about men of science that they expect so much and are never surprised at any new discovery or invention. They seem to have taken as a motto an old proverb: "It is the glory of God to conceal a thing; but the glory of kings is to search out a matter." Or, as Moffatt puts it, "Mystery is God's glory, but a King's glory is to search out secrets." And the real men of science really seem to be regarding the whole universe somewhat as Moses viewed the burning bush and saying, "I will turn aside now, and see this great sight." What a service it is to find out what the world is made of and what it is made for! And how glad the Creator of the ends of the earth

must be when one of his children plucks a new secret from its hiding place, a secret like electricity, or radio, and then goes out to make a place for the discovery in the world of life! This is the real form, I think, in which modern men get a share in the work of that continuous creation that will end finally in the new heavens and new earth. We were not in at the beginning of the creative process, but we now have a chance to work with the eternally working Christ; to work with him hopefully and expectantly, "never doubting clouds will break," never settling down as though we had reached completeness, never losing our sense of expectation and spirit of prophecy, always looking for new meanings in the world and expecting to lay hold of new forces for the service of mankind, and never growing blasé or weary. And it seems to me that the Master is laying his hand on the shoulder of every man of science and man of religion also to-day, saying, "Come with me, let us read what is still unread in the manuscript of God." And the man of science, responding to the Master of Life, can help to keep alive and active in all the wide regions of human life this forward-looking spirit.

What this would mean to religion! We ought always to be sure that we are about to come into some new land of promise, see some new heavens

open above our heads, hear some new angels break out in the night with a heavenly song; always to be expecting the discovery or recovery of some new spiritual wealth or power as the men of science are always expecting some new disclosure of nature's forces. Maybe this is the large service that men of science can render us, that they can show us in these modern days the radiant path to the heights. They are sure that new light is always about to break out of God's world. Nothing seems impossible to them. Maybe they can make us sure that new light is about to break out of both God's word and God's world, to set us to looking steadily for higher possibilities in the realm of religion and life. We have assumed that too many of the doors before us are shut, that too many of the limits in spiritual discovery have been reached. What if, with this scientific sense of expectation, this scientific regard for the highest facts and passion for accuracy, we should come in our day upon the real character of God and his full meaning for human life? Suppose we should actually conclude that nothing is impossible to God, that personal sainthood for men lies in his plan for men, and the kingdom of heaven in his plan for the world, and really believe it and go out to make it real in the world. Suppose faith should change its standards, as science has done,

and refuse to be conformed either to the spirit or to the low moralities of the present world. Suppose that the better a thing looks the more possible it should appear to be, that the universe should not seem to be under the reign of material law and thus limited, but under the reign of God working through law and thus unlimited. Suppose we once got hold of the meaning of grace and the power of love. Suppose that under the influence of the men of science we should lose our fear and caution and recover our courage and faith. Suppose in this scientific spirit we should actually find out that Jesus was right, right about God, right about what could be done with men, done with sin, done with disease; right about what prayer means and does, right about the new earth.

I am not thinking of the stale idea of the reconciliation of science and religion, but of using science and religion at their best in the service of humanity, which is, at bottom, Christ's purpose in the world. Just because it is scientific I want that we shall make the most of our facts, especially our best facts, and that we shall have remade in us the sense of infinite expectancy. The tides of the Spirit have been running too low and too feebly. We have largely lost the sense of God and his transcendence. He has become as ordinary as anything else. This is

our malady. What a discovery it would be, far outranking radio or electricity in its importance, to find anew in the scientific spirit the faith of Jesus in God's character, his power, his interest in human life and his freedom in his own universe to help human life!

The Master also calls the men of science to help him because of the immense immediate practical service which they, and they alone, can render to human life. When will we learn the full extent of Christ's interest in human life as a whole? That he is always against disease, misfortune, and a thousand ills that affect life unfavorably? The poorest understanding of Jesus is that which in the name of religion limits him to what is commonly called religious interest. Study his life carefully and see at how many points and in how many ways he touched life with service. Every one of these men we have been studying has simply been carrying on with Christ in some form of interest that Christ himself showed. It gives a noble meaning to these activities to link them with his own activity. Teaching becomes a very holy and exalted thing to a man who regards himself as a fellow of the Great Teacher. And a missionary man could hardly be lonely anywhere on the globe if he thinks of his task as one with the Master's own.

Take the activity of the man of science in the realm of healing, for example. No one can read the New Testament carefully without feeling that our Master was tremendously concerned about the diseases that destroyed the people of his day. No more significant name was given him than the Great Physician. And that does not mean simply that he cured moral ills. The name is not a figure of speech. Nor is his work against disease something apart from his work of redemption. His work as Redeemer ran into all the essential regions of men's lives. What he did for the health of men is not just a proof of something else that he could do, a kind of seal certifying to his moral power. This revealed, as his teachings did, his perfect attitude to life. He never became blasé in the face of physical suffering, never indifferent to disease, never reconciled to its presence and power in human life. It seemed to him a hideous reality which he must constantly resist. He bravely faced pain, heroically endured it, lifted it to all its higher meanings, got out of it all the spiritual advantages that it could be made to yield, but never took either a complacent or indifferent attitude to it. It never ceased to hurt him and to move him with compassion, to see men and women, and especially children, suffer. And that not because he was a tender-hearted physi-

cian, but because he was the divine Redeemer of life from destruction.

Now, about the easiest thing in all the matter of choosing men is to imagine the Great Physician calling other physicians to join him in his battle against disease, calling them to share his redemptive work in this realm, to go with him in his deadly hostility to those maladies then existing and still existing that make such havoc with human life. Hardly any other profession so visibly, so obviously, illustrates in scores of instances the practical heart of the incarnation.

And you can understand the genuine joy of Jesus to-day in all those greater works that modern men of science are doing to prevent and to relieve human suffering. He cured an occasional leper. I read the other day that a medical service now exists which will in a few years entirely rid a country like India of leprosy. I read last year that perfectly fascinating volume, *The Microbe Hunters,* and kept saying as the marvelous story went on, "Them he also called." For this is not just the freedom that inquires; this is the science that serves. These are not the high priests of academic research; these are the prophets in the life that now is, in the world of to-day, of that new world in which the inhabitants shall never say "I am sick." In the region of religion the Jews of old were elect people. In

the region of law, art, and science, the Romans and Greeks were the elect people. In the region of health and the like, the men of science are the elect, the chosen to serve, that in them and their discoveries the nations shall be blessed and made better.

Shall I say, also, that Jesus seems to me to be calling in a special way the men of science now prominent in the realm of psychology? Do not let his supreme redemptive purpose "grow dim and disappear." Do not allow yourselves ever to think of that purpose in small or partial terms, or as related only to a fragment of life. And do not imagine for a moment that he is indifferent to anyone who can help him in the eternal task—the unchanging effort of his own life. He has not had any easy time with his own followers. Some of them have been hostile and narrow toward men whom he would have loved to have in his service. Some of them have been mistaken as to the meaning of movements and ideas which they have regarded as unfriendly to Jesus. Keep your distinctions clear and free from confusion. Not everything attached to Christianity is of Christianity. Not all of the science and philosophy that even Christian men have held has been Christian. But especially keep clear the fact that the Redeemer of life wants all the allies and helpers he can get. More than we have been

used to think were included in the principle, "Them he also called."

Nor has he had an easy or agreeable experience with men who ought to have been his friends and helpers. Pride and narrowness within his church have been matched by conceit and arrogance outside of it. More than one discoverer of a new idea has been unduly exalted by his own discovery and has given it a place it did not deserve and could not hold. The process of proper adjustment has been both prolonged and painful in more than one instance. More than one thing has seemed so large and important as to be regarded as itself a new gospel or as displacing the gospel of redemption. Men have readily forgotten that the test of a religion is one thing, the test of a discovery in science or religion quite another. It is agreed, I think, that the essence of a religion lies in the character of the God it presents, and this is tested at last by his attitude to human life and his purpose toward human life. I would be willing to rest the whole case for Christianity on the statement that God reveals his character in the person of Jesus Christ and his attitude to human life in the purpose of redemption as that purpose must be conceived and interpreted in the life and eternal activity of Jesus. Frankly, such a God and such a purpose require a large scale both in time and space

for their perfect expression. The immense expansion in our thought of the size of the world, the equally immense extension in the age of it, and the enormous increase in our sense of the meaning of life in it give a new significance to the men of science, astronomers, geologists, and biologists who have opened our eyes to see these things. They have helped many and, if they had always seen Jesus Christ's desire to have their ministry in their own realm, could have helped many more, to understand the size, the sacredness, the wealth, and the worth of the heaven and earth which the eternal God is eternally making. He called them; some of them heard and heeded his call. Others failed. They did not see him or hear his voice or see how they could help him. They went away with the great possessions that he craved for human service.

The present age has been called the age of psychology. This has been regarded as that realm of human life to which religion is especially related, though we are trying to see that Jesus Christ is interested in life as a whole and thinks of religion in its relation to all there is of life. Psychology has to do with personality as it has to do with the things called spiritual. Surely, the psychologist, therefore, has an opportunity to help the Master in that constant process of creation that seeks to make new personal crea-

tures. The crowning of creation with a human being made in God's own image cannot be thought of as a thing once done and completed and never thought of again. If the Father works and the Master keeps on working, their supreme interest must center in what they are trying to make out of men and women. No other phase of creation is so far up in the scale of creative activity and purpose as this. In no other realm are such forces used, spiritual, ethical, intellectual forces; in no other realm is there so perfect a pattern or so advanced a goal as in the realm of personality. Here is where the scientific sense of expectancy, the sense that scarcely anything is impossible, should be most hopeful and confident. Maybe Saint Paul was thinking of this when he wrote to the Romans: "For the earnest expectation of the creation waiteth for the revealing of the sons of God." Who knows but that new light is about to break out in our human race? Progress in other fields, in invention and scientific discovery, has seemed to outrun our progress toward the achievement of the Christlike man. Somewhere there seems to be a link missing, or a flaw in the process in the building of personality and character. And yet this is the supreme thing, this is what gives the men of science in psychology the chance to help the Master of the science of life in his supreme

task. Emerson was once called the helper of those who would live in the Spirit. Jesus is at once the light, the life, and the maker of men, of spiritual persons. Helping him in this is our best and highest opportunity.

Let me remind you again of the vital principle referred to in an earlier study, that a thing shows its own quality and worth only when something higher and nobler than itself gets hold of it. Here probably lies the real significance of what we call the supernatural. Here certainly lies the meaning of creative personality. No one ever shows his own full worth and power until he feels the upward pull of another Person superior to himself. And no one ever comes to his best except in co-operation with the highest in the realm in which he works. The architect of cottages will be a better architect for fellowship with the master architects who have built palaces. The unknown country doctor will be a vastly better doctor for every fellowship with the leaders in the healing profession. I knew one country school-teacher, on the other hand, who injured a whole generation of youth because he never allowed higher and better men in the teaching calling to influence him.

I wish I could make clear what I can only suggest at this point about the relation of the man of psychological science to the Master of the

mind and spirit of life. I wish I could make the workers in that science see the Person who is calling them, laying hold of them and their work, laying hold of them in their work, with his own higher, holier, redemptive power. He is evermore seeking them, not just for academic purposes, but for those higher purposes of mental health, clear thinking, and human personality at its best. He wants them to help him create, clarify, and interpret Christian experience, to make it real and give it its full meaning in life. He wants these men to come to their own best while they work on the mind and spirit of men by feeling his upward pull upon them, by co-operating with him in his own unending effort to make a new mind in the world, even the mind of Christ, a mind like his own in its relation to truth and life. The psychologists have life's highest chance. Here the principle holds in unusual manner. Psychologists cannot show what they are worth until they are caught up by the Master. They cannot come to their best except with him. There is hardly a limit to what they can do working with him. In a sense that Saint Paul perhaps did not dream, the men of this science can do all things through Christ who strengthens them. By the working together of Christ and these men upon other men maybe we shall see produced the noble breed which

measures up to the full stature of manhood in Christ and see what we have not seen in its full perfection—a man in Christ, a new creation.

I have not tried to reconcile science and religion. That has always seemed rather dreary to me. I have tried to say to the men of science that the Man of Service has called them also, along with all others, in the work of redemption in which he is forever engaged; that he is calling them now to help him show men the meaning of the universe, the glory of God, and the supremacy of character; calling them now to help him make a new, Christlike humanity. It is easy to see how he calls preaching men and missionary men, but to-day we lift this noble, powerful group, the men of science, into a relation not always given them and declare in his Name: "Them he also called." Such some of you are. Such some of you will be.

I have personally known a man of science who was all of this and more. He was a lover of the truth that sets men free, and a loyal disciple of the Master Teacher. During a long life he walked without fear through God's universe, glad and strong in all its truth. With clean hands, pure heart, and ever-growing faith in God he followed the gleam and joyfully ascended the hill of the Lord. By example and guidance he helped an ever-growing company of students

through troubled years to keep their minds open, their faith steady, and their hearts warm. I have not the right to use the name by which, through more than half a century, his students reverently and affectionately spoke of him. But with gratitude, pride and a real sense of friendship, I can and do write here the name of William North Rice, of Wesleyan.

VII. THE INDUSTRIAL MAN

LECTURE VII

THE INDUSTRIAL MAN

MANY years ago a certain young clergyman was struggling with the question of the inspiration of the Scriptures. How difficult and involved that question is can be seen only by one who goes into it with some degree of thoroughness. The young minister was making an honest endeavor to get the question into his own mind in such a way that it would mean something to him and to his people personally. His background in the way of instruction did not help much at that point. Pretty much all that he had ever heard said about inspiration related to it as securing or creating an infallible book. He could not quite see how a book could be inspired, though it seemed wholly natural that the Spirit of God should move upon men who were writing books that needed such influence, as most books do. But he could not quite see the value of a book thus produced if he and other students and ministers using it were without the influence of the same Spirit that moved in and upon the writers of it. What would be the worth of an inspired, infallible book in the hands of

uninspired, fallible men? And he could not see that anything was gained, but that very much would be lost, by assuming that the inspiration of the writers was of one kind while his own was both of another kind and another degree, as though they came from different Spirits. All this sounds very elementary now, but it was very real at the time. It was the effort to get free from a hopelessly narrow and scholastic theory of inspiration, out into a theory large enough for all life, and personal enough to give inspiration an actual, living meaning to a man trying to live a spiritual life and perform a spiritual ministry to men and women, and trying to get a real relation to the Scriptures inspired of God.

One must always study such questions with his congregation in his mind. And if he does he will see those whom he loves to call his people walking through his study all the time. Most of them will be plain people. There will be a few scholars, some students, but the majority will be tradesmen, farmers, and working people. As a rule they will believe in the inspiration of the Scriptures, though they will not have any very clear idea as to what that means. Nor will they think of the experience of the men who wrote the Bible as an experience in any way possible to them or needed by them. They will not be a very inspired group, nor will they expect to be.

They will not be thinking of inspiration except in its relation to the Bible. The average congregation believes, because it has been so trained and because it thinks it ought to, in the inspiration of Moses, David, Isaiah, Paul, and John, but that belief never gets into its own life in any real or vital fashion. Men and women hold in their hands, reverently and gratefully, a book which they believe to have been written by inspired men, out of which book they themselves, uninspired, try to get and do get guidance and religious help.

And yet in every congregation there will be people who seem more than the others to have something like inspiration in their lives. It shows when they pray or testify as it shows in their lives. They are not always scholars or writers or professional people. They are as likely to be cobblers or blacksmiths or carpenters or working women. Every pastor has known them and rejoiced in them. Meantime there is that question of inspiration and its practical relation to such people. They believe in it as an article of faith concerning the Scriptures, but do not look for it as an experience in their own lives. They think that what the Spirit of God did for those ancient writers differed both in degree and kind from anything the same Spirit may be expected to do in them. Indeed,

many of them think they must prove their orthodoxy by insisting that the inspiration of the old writers did differ both in degree and kind from anything else that ever happened to men.

That belief persists to this day, and it flings itself across our path as we come to speak of the man of industry, the man who works with his hands. He seems most remote from and least related to the matter of inspiration. And if this all too current view is a sound view, then the world of man is in a very bad way. For men and women who work with their hands—industrial men and women—make up the majority of our human kind. It is in here that spirituality has at once its largest problem and its largest opportunity. For if this mighty area of human life cannot be spiritualized both in its character and in its labor and toil, then we must resign ourselves to an utterly materialized and probably at last a brutalized life. I am sure of the Spirit of God in the Scriptures but cannot help seeing that such a book has only a small chance to make its real impression on a materialized race or group. It is for this reason that for years I have been trying to get the idea of inspiration free, to get it out into a large place, so that it might have free course in our modern life and at last be glorified among us. I could not get into this study of the industrial

man or include it in this list of studies unless this larger door could be opened. So with a kind of thrill I set these ancient words about Bezalel right here as a golden gateway through which we can enter for this study:

"And the Lord spake unto Moses, saying, See, I have called by name Bezalel the son of Uri, the son of Hur, of the tribe of Judah: and I have filled him with the Spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, to devise cunning works, to work in gold, and in silver, and in brass, and in cutting of stones for setting, and in carving of wood, to work in all manner of workmanship." These words are in the same chapter with the story of the Lord's immediate dealing with Moses in connection with the Commandments, and they bring the matter of inspiration farther down into life where it must reach if the inspiration of the Bible itself is to have any vital meaning for religion and life.

I do not need to repeat here what has been said in other studies about the expansion of the idea of a call, though it needs to be recalled at this point as belonging to this part of the discussion and applying to the men of industry as to the others. But we can joyfully bear into the study now with Bezalel, holding more firmly than ever that God is interested in every useful

occupation and holds as sacred every useful service that men and women perform in the world. With this fact of God's interest and the gift of his Spirit to men who toil we can strike a real blow at the secularism that has such fearful hold upon the life of to-day, especially in the realm of industry. And we must free men and the world from that force, which is more than a philosophy, which is a ruling principle, a governing practice in civilization at this hour. I do not see how its strength can be broken except by increasing the number of occupations in which men are conscious of his presence and sure that they are working with him in his own holy purposes. And particularly I think there is a demand never clearly enough seen or stated for a new attitude to Christ and to the life of the Spirit, on the part of men who have all too long and too largely been ignored as real or possible helpers of Christ, as ministers with him to the higher life of the world. We have emphasized the question as to what Christ can do for workingmen, the men of industry; shown from history what he has achieved in their behalf, and have all too long kept them in the class that is to be ministered unto. That is not the best, the highest, or most Christlike way to treat this great group. They need the ministry of Christ, of course, just because they are human.

So do we all. But—let me say it as plainly and as reverently as possible—Christ needs them and the help they can give him in carrying forward his spiritual, redemptive work among men. He cannot do it alone. He cannot do it with specially chosen men from particular groups alone. This huge human task requires a wider selection and activity. More men are called by Christ to serve with him than we have dreamed of in our philosophy.

Let us start with a few statements which may clear the way for us.

First: We must free ourselves of the false interpretation of the so-called primeval curse pronounced in Eden. The necessity for industry and toil did not come upon the race because of sin. Evil gave the world of industry and everything else a serious twist, but evil did not force work as a curse into a world that otherwise would have been a world of idleness. An idle world, a world without industry or work or effort, would have been unfit to live in. Many things would be absent from the world of labor if sin were absent from the world itself, but labor and effort would not be absent from any world fit for men to live in.

Second: We must not put any brand of inferiority or dishonor upon the bulk of the world's human occupations. There is only one door into

honorable standing in this world. It is the door of fellowship with the Son of the Carpenter, the chief servant of men, the hardest worker in the most widespread fields in which men toil. There is no wisdom in glorifying any occupation by putting a false halo on it, but there is also no wisdom in any form of a caste system that puts a false mark of inferiority upon any useful, honest, honorable occupation in which men live and toil. Proletariats are not of themselves in dishonor any more than kings are of themselves in honor. Jesus was the Son of a Carpenter, born into the ranks of industry. In those relations and ranks he lived and worked. But he did not glorify those ranks as such. Some men in those relations are and have ever been idle, selfish, and unworthy of honor. He did glorify the perfection, the fidelity, and the spirit in which he did his own work and the same perfection and spirit as found in every other carpenter who had or has these qualities. The perfection of his endeavor and toil is within every toiler's reach, from the king on the throne to the laborer at his bench. And the halo of Christ's fellowship is over every man in any realm who aims at honest labor with Christ.

Third: We must bear in mind all the while the enormous expansion in the simple bulk of the industrial life of the world since the begin-

ning of the Christian era. Indeed, as one reads soberly and reverently one of the gospels he seems to be in a world almost wholly unlike the one in which we live. Bishop Andrews once asked me as we rode across Minnesota, through the endless wheatfields, how I thought a modern wheat drill would have gotten into a parable if the ministry of Jesus had taken place in those new conditions. It is more than idle speculation. We cannot forget that the most striking features of our current life were utterly unknown in the times of Jesus' earthly life. It is not necessary to name them. But the growth of industrialism in extent has been so great as to constitute a revolution in the character of industrial life. It has also created a virtually new problem for individual life and international and interracial relations. It has multiplied the points of contact with all the possibilities both of co-operation and of irritation. It is not a local but a world-wide condition.

And a careful study of this vast development forces the conviction that the dominant feature of it is seen in its materialistic emphasis. We are accustomed to say that modern capitalism has not been pervaded by the spirit of Christ, nor conformed to spiritual standards generally. It has been more concerned, taking it as a whole, with profits than with persons. One seeks in

vain for the human emphasis in the capitalistic system. But it is certainly just as true that industrialism is on the same general, materialistic level. It is more concerned immediately with making livings than with spiritual standards of personal or social life. In both domains and in all lands men are practicing the religion of material success and welfare, no matter what religion they are preaching and professing. One does not read this alone in books or magazines or hear it in discussions; he feels it in the very life about him. Indeed, it is pretty hard not to be aware of this materialistic pressure even within the churches themselves. The perfectly natural and proper efforts to improve the material standards of living among all classes have had certain effects not intended or desired. And these effects confront us and disturb us in this study of personal service within a mighty group. Remember that these are not studies in economic or social theory but in personal and group response to Christ's call to join him in his undying effort for men. And one of the things that disturb us most in all of them, in some much more than in others, is the prevalence and dominance of a materialistic, secularist tone and philosophy right at the heart of things. No one of the great occupations under consideration is wholly free from it. But nowhere is it more evident or

dominant than in this one now before us. We must not think of capitalism or trade or industrialism or anything else in impersonal terms. Jesus lived on earth long before either system acquired its tremendous size or power in the world. Some men think that because this is so he has no teaching for us in regard to them. But he gets into these systems as into all other phases of human life by his unerring insight into and his divine emphasis upon human life and values. And while the world stands, no matter what systems develop, Jesus' attitude to human life will stand up sharp and clear. It is in that light that we are making these studies. Jesus is concerned with our human race in its upward, forward march, a march not always straight upward or straight forward. And he is concerned about the philosophies and the conditions that slow down human nature, turn it aside from its proper direction, or cause it to miss what is in his mind for it. And he is concerned about the men who in every age and every realm of life will help him help this human race, no matter how it is making its daily, proper living, to achieve its eternal and highest life.

In any age he knows what *things* men have need of and is in full sympathy with our natural human concern about welfare of our families, ourselves, and our neighbors. Indeed, he cares

more about that than we do, for his care is perfect and includes the whole family of men. Ours is imperfect and overemphasizes ourselves and our own small families. In his day he saw as in our day he sees men making what has been recently called "an obsession of material prosperity," conforming to wrong standards, seeking wrong goals. Last fall a fine young football player in a critical game became confused and ran nearly the whole length of the field toward the wrong goal. Jesus saw exactly that same thing happen in principle and drew the immortal picture of it in the story of the barn-builder whose goal was big, full barns and personal ease. He ran the length of his life in the wrong direction, living for prosperity, dreaming of it day and night, wholly mistaking its meaning, utterly losing the spiritual meaning of life. Too many lives are like that in every age. This is the prevailing standard in too many groups. This secularistic ideal destroys the sense of values, reverses goals, and takes away the proper proportion. Men get so absorbed in the task of building and filling their barns that barns constitute all they have to offer in response to the demand for souls.

It is this spirit that religion, and Christianity especially, must in all lands contend against in such measure to-day. It is not limited to one

occupation nor to one country. To an appalling degree this "obsession of material prosperity" invades and dominates every great calling. It runs into the ministry like a subtle poison. It is in the veins of teachers and writers to a degree which they probably do not recognize and probably would not admit. It walks unashamed through legislatures and public offices, determining national and international policies. Of course it claims the whole realm of business for its own. Enough has been said about that in a previous study. We are thinking to-day of the field of industry, thinking of it not in economic terms but in terms of its spirit. It would have been a poor use of the other themes in this series of studies to have kept them or by any chance to have left them on a material or secular level. Those men who moved before our eyes were clear voices calling us not to conform to this world or its spirit but to be mentally renewed, transformed in character and attitude so as to conform to the perfect standards. In all these occupations the very fate of Christianity itself is vitally involved. The gospel of materialism in life is at issue with the gospel of Jesus Christ. This human race to which we belong is threatened in the soul of it and it does not matter what else it gains if it is secularized in its soul.

Nowhere, let me say again, is this peril to the

soul of the race greater than in this modern, huge industrial development that we live in. Nowhere more than here is Jesus Christ more earnestly seeking or more urgently calling men to help him in his high purpose for the people in these ranks. Probably nowhere does he find it harder to get them to give themselves to his spiritual ministry for the group in which they are found. The men and women in industry are like other men and women in other occupations and they are naturally concerned to improve their own condition. That spirit runs through life often to its hurt and often to its final destruction. And just because of conditions these wholly human men and women can more easily give themselves to the material bettering of conditions as a goal than to the saving of life from slavery to conditions and the spiritualizing of all life for life's own sake. Many of the conditions surrounding industry are utterly unchristian and unendurable. Not one word can be said for them. But in industry, as in every other form of life, the absence of Christlike men and women, the ignoring of his Spirit, the disregard of his principles and the utter indifference to his goals are doing more to defeat and degrade life than any one can estimate. The downward pull in all life is manifest enough and tragic enough. Probably the supreme tragedy in in-

dustry, as in trade, is the lack of those who within those realms are steadily working with Christ in his upward pull on the life itself, his eternal consecration to the improvement of manhood and womanhood in every group. He is getting more help within some groups than others. He is not getting enough in any. In no group does he find it harder to get the help he wants and needs to lift the industrial group to his level than in the industrial group itself. The desire to be ministered unto develops very easily and naturally in certain conditions. The passion for unselfish service does not easily develop in any occupation. It is an achievement in full response to the one perfect illustration of it. It is not complete when it simply gives things but only when it personally takes up Christ's plans for the world with Christ in the world. Usually that has to be done and can best be done in a man's own world, not another. And such a ministry in one's own world, to one's own world, is pretty certain to be the hardest of all ministries. If Jesus had gone to the Gentiles to tell them the duties of the Jews, he would have had an easier time. He came unto his own. He might have escaped if he had given himself wholly to the bettering of the condition of his own race, restoring their own rule and the like. But he, from within the Jewish race, laid his emphasis

upon the bettering of their lives. We cannot get far except by going his way and the whole length with him. And probably we must follow him by going directly to our own. In a recent British paper are these words:

"No one looks with surprise upon a missionary like Livingstone, who with his extraordinary gifts could have commanded success in any field, when he chooses, rather, to give his life in helping forward the progress of backward races in Africa. There is nothing but admiration for Doctor Grenfell, a man with great organizing ability, when he chooses to devote his life for the benefit of the poor native in Labrador. We are all acquainted with doctors, ministers, schoolmasters, and other men occupied in selfless service, who could have easily turned their gifts into a steadily increasing cash reserve, but who have, rather, sought to give themselves to the service of their fellows. Yet the industrialist too often does not see in their example any challenge for himself, or any example in his life to follow down the same path. And yet I am convinced that when the Master said, 'How hardly shall a rich man enter the kingdom of heaven,' he spoke, not by way of condemnation, but in confirmation of all experience. The pursuit of material things is a perilous adventure, and the holding of them, except by way of trus-

teeship, a temptation almost beyond human resistance."[1]

No one can study carefully the world we live in and retain an easy, complacent optimism about it. This thing we call secularism is so mighty, so universal, so intrenched and so accepted as to be rather terrifying. Viewed simply as a human problem or a problem in the issue of merely human forces, it looks like an utterly unequal contest. Christianity seems to have allowed too much of the life of the world to get out of hand, beyond the control of the moral and spiritual forces of Christianity itself. The church has lent itself to an exaltation of material power and prosperity, on one hand, and, on the other, has been quite too hesitant about its own right and duty to determine and direct the whole life of the world in the interest of the highest human standards and according to the principles of Jesus Christ. It has been quite too hopeful that it might somehow work its program of individual redemption, and in some degree, at least, bring in the kingdom of heaven, without too radical a transformation of the world-order. Indeed, one may well raise the question whether Christianity has in past centuries or in this one bravely and thoroughly grasped the idea and undertaken the task of moralizing and spiritualizing the industrial, political, economic, commer-

cial, literary, educational, or international order. Anyway, all too many of these areas of human life and all too much of each of them are not to-day under the dominance of either the ethical principles or spiritual ideals of Christianity. It is a very serious thing for youth in lands which have long known Christianity and for lands to which we are trying to bring Christianity that Christianity seems to have made no more impression than it has in so many of these vital and important realms of life.

Of course no one would deny the work of Christianity in the way of social betterment in a score of ways through the centuries. These achievements of Christ are beyond dispute and beyond praise. We do not need to restate them. Such works as Brace's *Gesta Christi,* Storrs' *Divine Origin of Christianity Proved by Its Historical Effects,* have marshaled the facts in most impressive fashion and constitute a valuable contribution to Christian apologetics. Nevertheless, all too long and too much we have been content to save men in the order or save them from it, and to improve individual features and elements of the order, leaving the world-order itself to develop its mighty power in other spirit and according to other standards than those of Jesus Christ. And the problem now takes the form of what is called secularism, deep-rooted,

widespread, and in many ways identified with the most attractive and desirable features of our modern civilization. Our modern life as a whole hardly thinks it needs God and has largely left to one side the vision of spiritual reality and the supremacy of Jesus Christ. Perhaps the very deepest form of skepticism to-day is the kind that questions the necessity of Jesus Christ to modern life. The church has too long preached and practiced a small view of redemption, has too long limited the idea of religion to a part of life and the influence of God to the realm of religion in life. And now life as a whole has got away from the church in a measure that threatens and disturbs thoughtful men, men who do not like to see secularism in the center of the stage and the principles of Jesus and his interpretation of all life in the wings or the background.

It is in view of all this and much more that the man of industry is brought into these studies of those who are called by the Master of Life to join him in the redemption of life; that the man of industry is put in with the man of the pulpit, the man of the state, the teaching man, the writing man, the missionary man, the man of trade and the man of science as a servant and fellow worker with Christ in his eternal purpose to redeem all life from destruction. In

other places and other studies I have faithfully tried to present Jesus Christ's invitation to men of all sorts and occupations to accept personal salvation as a free gift from his hands. This is not a repetition of that, though that remains the greatest good news that ever fell on the ears of men or that now comes to men from heaven or earth. This is something else, something more and beyond. This is Christ's call to the modern herdsmen like Amos, modern fish dealers like Peter and John, tentmakers like Paul, artisans like Bezaleel, miners' sons like Luther, tinkers like Bunyan, and the whole brood of carpenters in all the world to join the Son of the Carpenter of Galilee in what he is now trying to do in all the world. Industrialism has grown to gigantic proportions since he worked in a shop. Industrialism is glorified by the fact that he was a man of toil. But unless the men of industry in the modern world fill the ranks of industry with that Carpenter's spirit and principles, unless they take up his task as well as his gifts, another spirit, secular, selfish and unChristlike, will crush the whole industrial world with its men and women everywhere, and the Carpenter will be crucified again while trying to save those who work with their hands, the men and women to whom he still belongs. For you cannot save for the men of industry the benefits of Christ's

ministry in a world that rejects Christ's spirit and principles. Industrialism will be a new and deadlier form of paganism if it is ruled through the years and throughout the world by the secular spirit instead of the Spirit of the Carpenter's Son. He bore the cross to save other men from being broken by the philosophy that crucified him. And he now calls those men—men of industry they are called—to join him in his living effort to save for the human interests of industry the world of industry.

For the life of the man of the state does not get a true human chance in a secularized state, nor the life of the man of trade in a secularized system of profits and capitalism, nor the life of a scholar in a secularized system of education, nor the international man in a world of secularized relations. No more does a man of industry get anything except a brutalized chance at human life for himself and his children in an industrial system which flouts and denies the Spirit and presence, the principles and rule of Jesus Christ. And there are men in every one of these realms who are trying to get for themselves all the benefits that Christ can bring them in a system from which they exclude him except so far as they choose to give him a place. This is no truer in other realms than in the one we call the industrial. That disposition lies across

the path of the kingdom of Christ, throws itself athwart the only way to highest human welfare, and prevents the building of a world which takes Christ's view of essential human values. And Jesus Christ sees it in all lands. He is hurt by it, hurt by the hurt of his laboring people who have forgotten that they cannot live by bread alone, forgotten that they need the words of beauty and holiness that proceed from the mouth of God. And he is calling men of industry from the inevitable tendencies within their own occupation. Industry in his hands is become a vocation. It too, like all other highest ministries, may help him "keep the soul of the world alive." "It takes a soul to move a soul." And the cry of industry is that the soul of it is gone or going. It blames its plight on the soulless corporations of capital. Whatever or whoever is to blame this blight is upon the world. It must be broken in every realm of activity and life. For the life of the Spirit is not alone for favored classes. "The glory of the lighted mind" is for those who toil in brickyards and carpenter shops. The highest call of Christ is for men in all occupations to create better conditions for life and better lives within the conditions.

"Christianity lives by the majesty of its beliefs," lives by the courage of its attack upon the forces that destroy life, lives by its Christlike

vision of what a soul can do when it stands erect by Christ's side in resistance to low standards and devotion to Christlike ideals of manhood and womanhood. I think we are in the edge of such an application of Christ's idealism to all human life as the centuries have never seen. Discouragement is easy as we take a shallow view of life. But thoughtful men may gird themselves with hope and cheer, with confidence and courage, as they see the Church of Christ bracing itself against principalities and powers, against the great forces, not the little ones. For in our time we must fight in a good fight to save the world from the sordidness and materialism that are the world foes of human life. There must be no industrial men out of work in this new and greatest endeavor led by the Carpenter of Nazareth who is building a coffin to-day for all evil. What man of industry is the personal center of the whole industrial problem? I write his name in reverence as I bow before it in adoration: Jesus, the Son of the Carpenter.

VIII. THE INTERNATIONAL MAN

LECTURE VIII

THE INTERNATIONAL MAN

I SUPPOSE no single word has come more rapidly into current use than the word "international." At present we do not fully understand its meanings or its reach into our modern life, but we are all using it. And the idea crowds upon us all the time and from every side. Everything of importance and many things of no great consequence are supposed to be on an international scale. Among the real things may be mentioned science, literature, finance, commerce, art, theories of government and economics, industry, socialism, religion, education, and the like. All the world is traveling in all the rest of the world, learning from it, trading with it and being influenced by it. The World War threw men from everywhere together on the basis of war. Other events are constantly bringing men together in other relationships and with other purposes. There are world societies representing particular ideas, but not yet a world society living together around a common idea or with a single purpose. The word international is on our lips and the idea in our minds, but internationalism is not yet made in the

world. It is in the process of being made. No more difficult process than the process of making it has been seen in our world. The materials are so varied, so vast, so hard to adjust to one another or to a common pattern that at times it seems almost hopeless. Nationalisms can be established and international groups can be got into relations, but a sound and good internationalism seems yet far away. This has a parallel in the Church of Christ. Denominationalisms can be created, as has been proved, but up to date we have not made great headway in fusing these varied, often rigid materials into anything looking like a common kingdom of Christ on earth.

There are several methods of approach to the problem of making an international life: the diplomatic approach through treaties and state agreements; the military approach through plans for the regulation of armies and navies, or the conduct of war when it occurs; the trade approach through financial, commercial compacts with tariffs, international loans and trade relations; the educational approach through associations of scholars, visitations and exchanges of professors, and the work of students studying in other countries than their own; the economic or special approach through theories of government, politics, capital, and industry.

Or there is the racial approach through the consideration of the relations of the great races of the world, their present impacts upon one another, their historical positions, and their future migrations, developments, and adjustments. I choose to consider the whole subject through what might be narrowly called the missionary approach, but what I really hope to present as the Christian way into the problem. This seems to me the only fundamental, inclusive, formative, and universal basis for any vital and fruitful study of the new internationalism. And I hang what may be said upon my friend, the late Bishop Bashford, not in his limited relation as a missionary and an ecclesiastic, but in his real and true character as a Christian statesman working upon those large principles and with those essential ideas upon which and by which the kingdoms of the world may be made at last into the kingdom of God on earth. For I do not pretend to conceal my conviction that the only sure and universal way to internationalism is the religious way, and the only religious way is the way of Jesus Christ. Of course that way must be interpreted in a manner worthy of him before it will rule and control in the world. The nations must stretch their thoughts of internationalism until they actually think his thoughts after him as he thinks of the Kingdom. No nar-

row and small use of Jesus Christ and his ideas will get very far as between the nations, the races and the forces that must be made one in the new-world society. This good cannot be reached by a low road. This lies only at the end of the straight way which must have been meant when the Master said, "I am the way." Primary outcomes like the kingdom of God on earth cannot be secured as the result of secondary aims and processes. The world may reach a sound internationalism or it may fail, but it can reach it, in my opinion, only by bringing every thought, every relationship, every plan into captivity to Christ.

1. Probably our first duty in any study of internationalism is to recognize the immense complexity of it. That will do two or three things for us. It will save us from offering easy solutions for hard problems, and it will make us patient and studious, thoughtful and considerate, in the face of the problems that are world-wide and age-long. It really is rather amazing to see how many people there are who can extemporize infallible solutions of international difficulties. Bishop Berkeley once said, "Few men will think, but all men will have opinions." He must have had in mind the people who are so sure about the universe. The papers are full of these easy solutions. You can hear them in any

Pullman car or hotel lobby. I have had a hundred suggestions sent to me for presentation to the President about how to end war, what to do with China and Mexico, and especially what to do about the League of Nations and the World Court. Some of them are very good suggestions. But the point for this study is that so many of them utterly fail to see the bewildering complexity of the problem.

Nations are of many kinds. They differ in their histories, their national experiences, their racial qualities, their size, their geographical position, their wealth, their average education, their degree of advancement, their religious background, and their knowledge of the world outside of their own borders. Some of them are undeveloped, some half grown, some poor, some rich, some free, some with popular education, some wholly without it. Indeed, the world as a whole is what William James would call "one big, blooming, buzzing confusion." The recent Conferences on the Cause and Cure of War made it especially clear that part of the difficulty in dealing with that awful subject is due to the fact that nations do differ so widely in the simple matter of their development. Some are in the lowest fighting stage of their development. Such terms as the outlawry of war do not mean anything to them. Treaties such as could be

made and would be kept with advanced, developed nations cannot be made with others at all with any adequate understanding or real expectation that they would be kept. And this illustrates a condition that is world-wide, the condition that without criticism may be described by the term complexity. Only a shallow, narrow, superficial view of the world can regard the problem of national relations or race relations as easy and simple.

Now, in view of this fact which is thus hinted but not at all stated with any fullness, the international man takes on an overwhelming significance and importance. And in view of the relation of religion to the mind and spirit, the temper and character of men, the missionary man cannot be just a small messenger with a small message. He becomes, as Bashford did become, a vital factor in the creation of a new international relation, a creative, personal force helping to build on earth a new kingdom to which all the wonderful terms can be applied, a kingdom not of eating and drinking, but righteousness and peace and joy in the Holy Spirit. Some of you have lost interest in foreign missions because you have not seen or possibly had vividly presented to you the larger meaning belonging to the term and the movement. Indeed, the church has not always and everywhere seen the large

view. And there is nothing much worse than to take a small view of a large subject. Years ago, when Bashford was president of Ohio Wesleyan, he made the philosophy of history the subject of a baccalaureate sermon one year. When he started to China in nineteen hundred and four, it was simply to help work out, as far as one man could do it, the wider philosophy of history toward its final goal. When he preached his sermon, and probably all too much yet, nationalism was the key to the movements of the nations. What took place in Italy and Germany was typical, not exceptional. Exaggerated nationalism is not a disease confined to one nation in human history. It has spread all too far. There has been no sufficient international quarantine to prevent the germs from being carried from one country to another.

A careful study of current movements does not lead to assurance and hope. There is on the one hand an evident belief that the new internationalism can be made on the basis of commerce, economics, treaties and what may be called the elements of civilization. On the other hand there is no very encouraging evidence that organized Christianity either clearly sees or is competent to realize the meaning of the philosophy that is at her heart and that is really hers. Either her sight is too dim, or her mind

not up to the vision, or her blood too thin for the supreme undertaking of this day. One hesitates to bring out certain words that are in the very fiber of Christ's teaching, they seem so strange to this generation. They never have been made real in any generation. The full realization of them would probably burst all the wine skins in which we hold our philosophy of missions, and strain our theories of statecraft until they would everywhere break down. But what is the meaning to-day of such words as these—"The kingdoms of this world are become the kingdoms of our Lord and of his Christ"; or, as Moffatt translates it, "The rule of the world has passed to our Lord and his Christ, and he shall reign forever and ever." "And the leaves of the tree brought forth the healing of the nations"? Are we in any adequate measure facing the meaning of these and other words? I do not want to commit the blunder of resting a world philosophy on a proof-text and am quoting these words as I might quote many more, not for their particular sense, but because they express the general tone and philosophy of the New Testament and life of Jesus Christ in the world. If he means what he seems to mean, there is no other goal for history than the coming of the kingdom of God to the world, the coming of the nations of the earth to be the kingdom of God;

no other way to the goal of history than the religious way and no other religious way than the way of Christ. And if Christianity breaks down for any reason, either God must find and use some new way or let the nations go to smash. Anybody can see surely that no small Christianity, no petty Christ, no narrow, shallow, reactionary religion will be of any use. A Christianity so interpreted as to be ethically, socially, and internationally impotent will be worthless now.

A recent, most thoughtful volume bears the title *Does Civilization Need Religion?* The title is not chosen simply to open the way to any easy answer in the affirmative. The question is really raised because so much current thinking both in the church and outside of it seems to proceed on the theory that maybe civilization can in some large measure get along in its own strength. It seems rather strange that at this time in history we should need even to call attention to the supreme place of religion in civilization, much less to argue that religion is imperatively necessary to a well-ordered world. All the secondary forces and measures have shown their utter inadequacy and are showing it every day we live. They are all partial and incomplete, touching even at their best only a phase of international life. But the trouble in the world is not with

its special phases and particular features. The times are like Isaiah's. The indictment in the opening verses of that ancient prophecy was not a personal but a national one. Judah and Jerusalem were at the bar of Judgment as Great Britain and France and Italy and the United States are to-day. It was to the nation that the prophet heard the Eternal speaking. It was to the nation that the prophet declared that the whole head was sick and the whole heart faint. The nation was not thinking straight nor setting its affections where they belonged. And yet it was probably the best nation alive that day, as ours possibly is in this day. But a real diagnosis was not encouraging, any more than it is to-day. The nation was not seeing clearly nor thinking straight and without confusion. It was not caring most for the things that were most worthy. And no nation is doing that to-day, either in its own life or in its relation with other nations.

How personal all these national and international matters are in their essence! How the same essential principles apply to them as to individual men and women! What is an individual worth whose life has not been made ethical and spiritual? What man ranks so high in the human scale as the genuine man of God? Well, what nation surpasses the one whose God

is the Lord? What other qualities equal the qualities that we call ethical and spiritual in a nation? And lifting all these international relations to these levels seems to me the high task of the international man. I have known more than one such man in my lifetime. Names fairly leap to my lips and faces rise before my eyes out of all the dark places of earth's many races. I think of Bashford going like a prophet and evangelist of a new life into the vast Chinese Empire, going with the light of the morning on his face and the love of the Eternal in his heart; going with a Christian statesman's understanding of the deep problem and a missionary's supreme purpose to do the supreme thing. He had no illusions except the perfectly necessary, glorious illusion that every man must have if he is to get the world an inch forward, the illusion that maybe he can swing it clear out of its darkness, clear forward into perfect light and liberty; the divine illusion of all the great prophets, even of the greatest of them all who would not withhold the seed even though he knew what would happen to part of it. They are the men who measure success not by achievement, but by endeavor and faith. They keep their ideals and work away at their shining purposes even in the face of the awful poverty of the realities that surround them. They blow away at the dust of

the actual, and try all the time to get poor humanity to move out of its sty into its house of light.

But the chief thing is that they never let down, never confuse the secondary and the primary, the better and the best. They walk on in the dreary, dusty wilderness of to-day, but keep their eyes and faith set on the promised land that lies ahead. And they refuse to let life or religion grow small and comfortable, or be a thing of personal benefit and safety. They never allow it to become or remain a local, national or racial thing. They are always coming to Mount Zion, always trying to build a kingdom of Christ in the world of men. They do not have a comfortable time anywhere. It is much easier to be a devoted nationalist than an internationalist in any country or any century. Someone has said a very true word in this, "There is no other egoism so persistent and so brutal as national egoism." Only one other probably equals it and that is racial egoism. The old Jews did not exhaust the desire of men to be regarded as people chosen of God. But no matter how difficult the steps or how many the near and insistent obstacles, the true internationalist must keep steadily on in behalf of that new humanity for which Jesus lived and died.

We are all too easily satisfied with secondary

achievements and endeavors. And I think we are required by world interests to demand of ourselves that we steadily hold our minds to the deeper questions and the main issues both as to internationalism and interracialism. Without being fanatics or unreasonable radicals, without neglecting to take such steps as we can take, doing the next things that we can do, we must aim at something much more fundamental and radical, more thorough and complete than we are now aiming at. We must not be content to stop with mere arrangements, however wise. We must aim at the regeneration of nations and races if we are to save them. That is why I am using as my representative international man in his study one who represents not the conforming philosophies and plans of the age or the world but the transforming philosophy and power of Jesus Christ, "the contemporary of the ages." In other words, I cannot see that we need in the world merely a new America, a new Britain, a new China, a new Nordic race, a new Latin race, a new Oriental or a new European. Men and nations, races and groups are breaking at the point of character. It is the head that needs treatment, the heart that is unsound. Ethical and spiritual regeneration on national and racial lines and scale is as imperative as it was when the Master spoke his tremendous

word to the Pharisee Nicodemus, who came to him in the night.

Now, if anybody gets excited or sensitive and wants to know if I do not think America is all right, or if I am making a subtle attack on Great Britain, I will only hold my peace and ask these simple questions: Is either the United States or Great Britain in itself or in its relations even pretending to be a Christlike nation, testing its national life or its policies by the Spirit and principles of Jesus Christ? And if these nations are not doing that, or at least aiming at it as a goal, however far off, *are* they all right? In point of fact, nations are avowedly determined to be themselves—to be British or German, French or American to the core; openly devoted to the principle of national or race consciousness and race expression; but no one of them anywhere is showing any corresponding desire or purpose to be like Christ or his kingdom in principle or in practice. And such suggestions as these that I am making are and will be regarded as the extreme and visionary talk of a more or less pious idealist who does not understand the world he lives in. But he does have a tolerably clear idea of the world he would like to live in, whether he gets it or not. And if he has learned anything from life, it is this—that an ideal is not to be abandoned just because it is difficult,

but that one would better lose his life than to let his ideals down until they conform to the age or the world.

I can never forget the experience that has been often told, of how in my young manhood I once asked a very eminent Ohio jurist, a member of the Protestant Episcopal Church, what was the most important and the most difficult thing in the world. After a moment of serious thought he turned to me and replied: "The most important and the most difficult thing in the world is to get the Spirit and principles of Jesus to prevail in the lives and relations of men and nations." I thought of those words last July when we went into the Peace Palace at The Hague. But, frankly, neither there nor here can I see any nation or race that is in any earnest, thorough way trying to make the Spirit and principles of Jesus prevail either in their own lives or in their relations. There is no evident purpose to enthrone those principles and establish this Spirit either at London, Paris, Rome, Berlin, or Washington. National principles and spirit—these are everywhere and nearly everywhere are in competition or conflict with one another. Men are talking of a world safe for democracy or for property, but only here and there do you hear anything being said about a world safe for the kingdom of Christ.

What, then, are the issues in which nations and races are majoring as they face this new, difficult, threatening impact of nations and races upon one another? And, what is quite more to the point, what is the temper, the spirit, the mental attitude of the nations and races as they are trying to work out their problems in the world? Do any of them seem to be acutely or profoundly conscious of the deeper spiritual, ethical, and human meanings of national character and international relationships? Of how many of them must it be said that "God is not in all their thoughts," meaning that, as far as their political thinking is concerned, God does not exist, or that he simply is not interested and pays no attention? The three major issues to-day are trade, peace, and race supremacy. Look at them for a few minutes in that order. The race for financial supremacy, for expansion of trade and consequent profits was never more fierce and competitive than it is to-day. The world wakens every morning to find between friendly nations or nations that ought to be friendly some new threat of rupture over some new seizure of oil lands, rubber-producing areas or mines. We used to say that trade follows the flag, but we now add to that sentence that the flag also follows trade. And there is hardly an international relationship of first consequence

to-day that is not constantly jeopardized by the strain due to rivalries in trade. And the international trade agreements and arrangements are openly based upon the theory of the largest possible profits and the most complete exploitation that can be reached within the law. Meantime the love of money is now as it has always been, for nations as well as persons, a root of every kind of evil. It has no uglier brood in all its long list of progeny than the utter and shameless greed, the low and degrading materialism, the rapacities and inhumanities that it creates everywhere. Does any nation as such even pretend that the Spirit and principles of Jesus should control and regulate its trade relations and contacts with other nations? Or to put it in other words the entire philosophy of trade between nations is on too low a level just as it is within nations.

Yet we cannot shut our eyes to the fact that the trade contacts and the trade impacts are actually among the major forces determining international relations and feelings. It would not be possible to state accurately how large a portion of the dangerous hatreds in the world to-day, hatreds that threaten the peace of the world, have their roots in the trade relations of the world. Any study of the cause of war brings that to the light at once. Any study of

the possible cure of war runs straight into this, and often finds it as hard as a stone wall.

You strike this distressingly low level also the minute you begin to study the question of war and peace. One of the most discouraging experiences of life is to get into a peace conference or watch the progress of a peace treaty or peace proposal. The study of a disarmament conference does not beget hope. In the meetings held to create plans to create a world without war there are too many tender mercies shown to wars, too much manifest doubt as to the principle of peace, too much care to preserve the right to make war under some such guise as defensive warfare, far too much effort to keep from working the beast of war clear out of our system, too much concern to keep the ape and tiger alive even though we may limit their activities. An eloquent French statesman proposes a treaty with the United States to outlaw war between the two countries. The secretary of state, with the approval of the President, replies proposing an extension of the noble idea to a half dozen other countries, the leading countries, and outlawing all war between them, aggressive and defensive alike. And the whole program halts. That is going too far. The first thing you know it will be impossible to maintain armies and navies in any civilized country. And a flood of

technicalities pours out over a war-weary world. An American admiral talks out loud about the dangers of a new war, the secretary of the navy proposes to Congress an enormously expensive program of naval construction, and all the militarists and profiteers, the near militarists and hereditary ones, fly their flags and beat their patriotic drums in the faces and ears of the men and women who want a world absolutely without war, the men and women who want such a world but only half want it, and the others who doubt whether it is possible and others who think it is neither possible nor wholly desirable. And the world goes on talking about the next war, inventing new weapons and devices, training new forces for fighting purposes, hating the whole thing, suffering daily from its past ravages and costs, dreading to see children grow up, living in the atmosphere of hate and fear, and thinking all the time that probably war is inevitable.[1]

Meantime you are conscious all the time that the level of the discussion is too low, the idealism too feeble, the sense of might too strong, the sense of right too weak, the consideration of human life too slight, and that in very large part the Spirit and principles of Jesus Christ have

[1] This was originally written and read in the early weeks of the year 1928. Since then much has happened. I beg the reader to refer to the addition that has been made to the second of these lectures to see part of recent history. Even that does not bring the discussion up to date. The utterance of President Hoover on Memorial Day, 1929, goes farther by far than any statement on peace and disarmament ever made before by a President of the United States.

no place in the discussion, and Jesus Christ himself simply does not count. And neither the United States, nor Great Britain, nor France, nor Germany, nor Italy, nor any other country is even pretending to determine and conduct its military relations any more than its trade relations on the basis of the Spirit and principles of Jesus. The tragedy that stalks across the path of the international man to-day is this tragedy of the low level. There is no way except the way of Jesus. We shall see it yet and take it.

The third of these major issues within the world is the race issue. A few years ago a careful student declared that "the fundamental causes of friction and conflict are not so much racial as economic." After writing that he evidently went back and put in a word after racial, so that the sentence read, "not so much racial (yet) as economic." Of course the racial causes will not keep in the background until the economic ones are cured or solved. They are already out in the open. I could draw an alarming picture of the interracial situation as it already exists in the world. All I am trying to do is to call actual attention to it and to say that this too is being considered on too low a level. There is plenty of talk about race consciousness, race assertion, race expression and development, but in all the world this evening

as we sit here there is a race temper that threatens the very safety of civilization. Here is a brief etching I found not long ago somewhere: "Face the facts: A solid white front means certainly and inevitably a solid black front, a solid yellow front and a solid brown front and in the end that can only have one meaning. It means war. And such a war! A war of races. And all alike, victors and vanquished would be involved in the common ruin." The world is in or is rapidly approaching what has been called the "welter of races," which is somewhere in the crush between neighborhood and brotherhood, proximity and friendship. And only in rare places is the discussion of the question on a high level. Race misunderstanding, race suspicions, race prejudice and discrimination are universal and acute. Men are considering the whole problem in a dim light, on a level that is in the fog. No matter what words are used there is all the time back in even Christian minds a feeling that some races are superior and some inferior, that "there are ordained races and ordained places," ruling races and subject races, races born to conquer and races born to be conquered. Our Christian sentiments have not kept pace with our impacts and race minglings. Nor is the world free from a fierce internal mental conflict between the Christian view that God

has no favorites and the pagan reaction against that view. The chief trouble is probably the pagan reaction within circles nominally Christian.

I am offering no solutions. That would be beyond me and beyond the scope of this study. I am only trying to lift the whole subject off the low levels on which too much of the discussion has been carried forward. I am trying to lift into as clear light as possible the significance of the international man, a significance never equaled before. If he interprets his task in small terms of race or nationality, or denomination, the world is already well lost. The impacts of the races may prove fatal to mankind. A struggle for race supremacy may well result in the ruin of civilization. The supreme struggle of history is ahead, maybe very near, the struggle which will determine whether the races can dwell together on all the face of the earth or sleep in bloody graves beneath its surface. This gives a new dignity and importance, an absolutely overwhelming significance to Christian missions and the place of the international man in the world. If he goes from America or Great Britain to China or Africa to be a missionary for America or Great Britain, he is simply trying in one Name to set up a sovereignty for another, which will prove to be one of those crum-

bling sovereignties of which history is full. If he goes simply to make or try to make a new British civilization or Saxon civilization he is on too low a level. There is only one ideal and pattern for the truly international man to seek and that is the pattern of the kingdom as Jesus saw it and stated it.

At the risk of being utterly wearisome—indeed, with the certainty of it—I fling out again the vision of the redemption of nations and the creation of a new internationalism according to the mind of Jesus Christ. I say again that there is no way but the religious way and no religious way but Christ's. Maybe the nations are going to refuse the words of eternal life from him, but nobody else has them. Maybe they are not going to enthrone him in their lives or relations, but no one else is worthy, not Cæsar, nor Charlemagne, not Mohammed, nor Buddha. There are imperialisms that are intolerable. There are exploitations of weak races and nations that are pagan to the last degree. But there are imperialisms with the cross in them, exploitations that "clap the slave on the back and lo he becometh a man." I do not forget that Bashford went from a college campus to be an international man. And I do not forget the students on this Illinois campus and many others here and in Great Britain who come from the lands beyond

seas to spend these vital years with our American youth. I have seen them in many places during the years. They have been exposed to the intellectual dangers that beset us all, the dangers of narrowness and race prejudice, the danger of accentuating and deepening race feelings and making racial minds and attitudes. We have all seen the foreign student waxing sharp in his criticisms of our manifest American weaknesses and sometimes showing national vanity over the superiorities of his own land. And we have all seen American students stiffen into intense national self-defense and self-assertion in response. All this is so wide of the mark that it hurts. It keeps this whole problem on those low levels. And if there is any real reason for foreign students being in the universities and colleges of other countries at all, it is that they shall do their part in lifting the consideration of this whole international question above the low levels of commercialism, materialism, racial narrowness, or national egotism. With the already immense number of educated men and women who have studied together, mingled through student years on this and other campuses, who have made friendships with one another, who have worshiped together and together taken counsel in the things of the Spirit; with this immense number of educated people now in

every important country and belonging to every significant race the Spirit and principles of Jesus Christ ought to get a new chance in the lives and relations of men and nations. If the presence of foreign students here means only that they have come to secure a better training to be conformists to the national and racial principles and policies of their own lands and peoples, as all too many of our American graduates are to the principles and policies dominant in our own life, then there is small hope of either better days or better things.

Everybody ought by now to understand that "we cannot get right relations between nations and races out of wrong conceptions of nations and races or wrong spirit toward them." We have got to come into a new atmosphere for our thinking on this subject and be prepared to go new distances as well as to stop at new stopping places in our thinking of it. I am prepared to go pretty far with the international ideas of Great Britain and the United States, pretty far with the national aspirations of China, Japan, and India. But there are fixed and severe limits beyond which I cannot go even with my own country. A lot of things ought to be tested by the question whether we could put them into a liturgy to be used by us when we pray. We could hardly pray and ask others to join us that the

kingdom of America should come or the will of America be done on earth. I am willing, I think, to go the whole length with Jesus Christ and the spirit and principles of his kingdom. Prayers for that could be put into the worship of the world. We must do our thinking on internationalism, and do it in all lands, in the presence of the cross and in its light. Calvary was a personal event and a personal principle. It is also an international, interracial event and a principle that abides everywhere. The cross has got into the philosophy of history, just as the Kingdom has become the goal of history. And we cannot save the cross for our small uses, for our personal benefit unless we are ready bravely to give it its perfect place in our world. If we are timid, if we are not willing to dare, if we cannot trust our best emotions, our best ideals, if we are afraid to give our minds for complete renewal, we shall probably get along a while in moderate fashion. The world may escape crash for our lifetimes and maybe for a long time after we are gone, but it will never by this way prove or even make out what is the good and perfect and acceptable will of God concerning us.

There are great days here, great days ahead. No time in all our human centuries has offered anything to surpass or even equal the opportu-

nity that exists to-day to set the feet of the nations in the way of Christ, to set the mind of the nations in the truth of Christ, and to set the one life of the world in the life of Christ. There has been more than one turning point in history when out of a leaden period golden days suddenly dawned, when out of low and degrading materialism men took a sudden spiritual leap forward. I need not name any of these periods to you. All I need to say is that they do not come to a spirit of moral compromise and spiritual caution, or to a spirit of personal selfishness and national distrust. These days come only when men in large courage and utter faith trust the highest and follow the gleam.

For twenty years in a Southern newspaper this notice is said to have appeared every Saturday heading the regular list of church services. The announcement never varied, but always read: "On Sunday morning at his church and on Sunday afternoon at the chaingang the Reverend Charles Jaggers will preach on his usual text." And the text was always the same: "Let this mind be in you which was also in Christ Jesus."

Here at the end of this first course of Wilkin Lectures I lift that high principle before your eyes. It does not matter what preaching men preach, how statesmen govern, how writing men

write, what teaching men teach, or how international men plan, the kingdoms of the world will not become true kingdoms except in the Name that is above every name. There is no other given among men. And in loving memory of Milton Perry Wilkin I place it here as I would exalt it everywhere, the name of Jesus Christ.

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